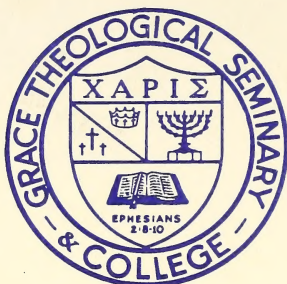


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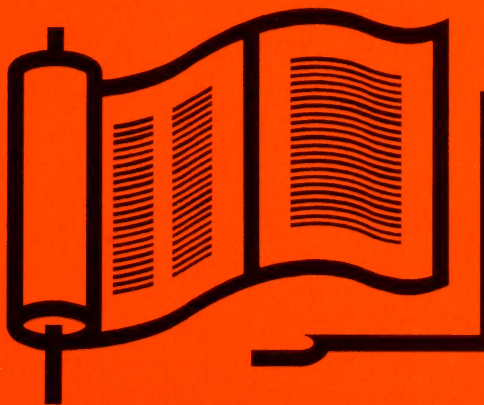
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CONTRIBUTORS

David Alan Black

Dept. of New Testament, Biola University, 13800 Biola Ave., La
Mirada, CA 90639

James L. Boyer

Professor Emeritus, Grace Theological Seminary, 200 Seminary
Dr., Winona Lake, IN 46590

Richard D. Patterson

Division of Biblical Studies, Liberty Baptist College, Lynchburg,
VA 24506

James D. Price

Old Testament Dept., Temple Baptist Theological Seminary,
1815 Union Ave., Chattanooga, TN 37404

Daniel B. Wallace

8918 44th Avenue West, Mukilteo, WA 98275

THE CLASSIFICATION OF INFINITIVES: A STATISTICAL STUDY

JAMES L. BOYER

Detailed information is provided here regarding the various functional classifications of the infinitive, much of it never before generally available. Special attention is given to the listing and classification of governing words; the semantic interrelationship between concepts which use the infinitive, even when they occur in differing structural patterns; the long-debated question of the "subject" of the infinitive with an attempt to state clearly what actual usage indicates; and a brief, rather negative discussion of the use and non-use of the article with infinitives.

* * *

INTRODUCTION

STARTING with a listing generated by a GRAMCORD¹ computerized search of all infinitives occurring in the UBS Greek NT, a detailed study was made. Each infinitive was analyzed for classification, the "subject" of the infinitive, the use or non-use of the article, tense, voice, and the word governing the infinitive. This information was then sorted and counted in many pertinent combinations by the computer to provide the material basis and statistical data for this study. Three major areas are explored in this article: the functional classification of infinitives, the problem of the "subject" of the infinitive, and the use or non-use of the article with infinitives.

¹A preliminary report on this program of computer-assisted analysis of the Greek NT may be seen in my article, "Project Gramcord: A Report," *GTJ* 1 (1980) 97-99. GRAMCORD is presently being directed by Paul A. Miller, 18897 Deerpath Rd., Woodstock, IL, 60030, Phone: 312-223-3242.

A CLASSIFICATION OF USAGES

Subject Infinitives

An infinitive may function as the subject of a sentence or clause, i.e., the doer of the action or that to which the state or condition of the verb is predicated. The abstract character of the infinitive as a verbal noun gives an impersonal character to the verb of such sentences. This use of the infinitive is also common in English, although usually in English the pronoun 'it' is used to signal a delayed subject and the infinitive subject follows the verb; "it is necessary to go" is more natural to the English ear than "to go is necessary," although the infinitive functions as subject in either case.

Subject of Impersonal Verbs

Luke 20:22 provides an example of this usage: ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ; / 'Is it lawful for us to pay taxes to Caesar?'² The subject infinitive most frequently occurs with certain verbs which are either always or predominantly impersonal. The verbs actually found with an infinitive subject in the NT are δεῖ³ (120 times),⁴ γίνομαι when it means 'it came to pass that' (36 times),⁵ ἔξεστιν (29 times), δοκέω when it is impersonal (5 times),⁶ συμφέρει and ὠφελεῖ (2 times each), and eight others (1 time each).⁷ One example⁸ shows an infinitive without a governing verb expressed; the sense suggests that δεῖ be supplied. The infinitive in this usage is almost always anarthrous. Only once⁹ is an article used, the genitive τοῦ. The infinitive follows its verb 95% of the time.

Subject of a Predicative Verb

The subject infinitive also appears with the copula εἰμί which predicates some quality or condition to the infinitive subject. This, too, is an impersonal construction, but differs from the previous one in that the impersonal verbs contain their own predication (it is *lawful*,

²Unless otherwise stated, translations of the Greek text of the NT are from the New American Standard version (NASB).

³The actual forms used are δεῖ (92), ἔδει (22), δέη (2), and δεῖν (4).

⁴The number of occurrences listed in parentheses here and throughout this article counts the number of infinitives occurring with each verb, not the occurrences of the verb. Frequently one verb governs a series of infinitives.

⁵γίνεται (1), ἐγένετο (32), γένηται (2), γένοιτο (1).

⁶δοκεῖ (1), ἔδοξε (4).

⁷ἀνέβη, ἀπόκειται, ἀπολείπεται, ἐνδέκεται, ἔπρεπεν, κάθηκεν, συνέβη, χρή.

⁸Rev 13:10, ἀποκτανθῆναι.

⁹Acts 10:25.

it is *necessary*) whereas these state the predication as a predicate complement, either adjective, noun, or otherwise. An example is found in Mark 9:5: 'Ραββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι / 'Rabbi, it is good for us to be here'. In addition to the 57 instances where the predicative verb is present,¹⁰ there are 31 instances where it is not expressed but clearly must be supplied.

The predicate complement may be an adjective (71 times),¹¹ a noun (7 times),¹² a participle (7 times),¹³ or the genitive personal pronoun, ὡμῶν (1 time). In two instances¹⁴ infinitives seem to require ἔστιν to be supplied in the sense 'it exists', with no predication being stated. The infinitive is anarthrous 75 times; it has the nominative article (τό) 10 times, the genitive (τοῦ) twice, and the accusative (τό) once. The frequencies for word order when the predicative verb is present are Predicate/Verb/Infinitive (46 times), Verb/Predicate/Infinitive (7 times), and Infinitive/Verb/Predicate (4 times). When no predicative verb is expressed, the infinitive usually follows the predicate complement (25 of the 31 total).

Subject of Passive Verbs

Infinitives which would have been the object of a verb in the active voice may become the subject of its passive transform (22 instances). For example, Matt 13:11 has Ὑμῖν δέδοται γνῶναι τὰ μυστήρια / 'To you it has been granted to know the mysteries'. The verbs found in this construction are διδωμι (9), χρηματίζω (4), ἐπιτρέπω (3), γράφω (3), χαρίζομαι (2), and συμφωνέω (1). The infinitive is anarthrous 20 times; the other two have the nominative τό.

Subject of Other Verbs

In light of the fact that the infinitive is a verbal noun and can function as a subject, it is rather surprising that, apart from the three categories previously listed, there are only three other instances of a subject infinitive in the NT. They are Matt 15:20 (τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον / 'to eat with unwashed hands does not defile a man') and twice in Rom 7:18 (τὸ γὰρ θέλειν

¹⁰The forms used are ἔστιν, ἦν, ἦ, and εἶεν.

¹¹καλόν (24), εὐκοπώτερον (8), κρεῖττον (5), ἀδύνατον (4), αἰσχρόν (4), δίκαιον (4), ἀναγκαῖον (4), ἀθέμιτον (3), δυνατόν (2), μακάριον (2), περισσότερον (2), ἐμόν (2), and the following with one each: ἀνένδεκτον, ἀναγκαιότερον, ἀρεστόν, ἄξιον, δύσκολον, ὀκνηρόν, περισσόν, σκληρόν and φοβερόν.

¹²ἀνάγκη (2), ἔθος (2), and one each of ἀρπαγμόν, Χριστός, and κέρδος.

¹³ἔξον (3), δέον (2), and πρέπον (2). These participles may be predicate adjectives or perhaps periphrastic; note that each is a participle of an impersonal verb.

¹⁴2 Cor 8:11 and Phil 1:22.

παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ / 'to will is present with me, but to perform the good is not [present]')'.¹⁵ All three have the nominative article τό.

Subject Infinitives

By far the most frequent usage of the infinitive is in the predicate of a sentence—either as a complement of the verb, part of an object clause, or as the direct object itself. Here the basis for classification centers in the character of the verb which governs the infinitive.

The Complementary Infinitive

Many verbs take an infinitive as a complement to their meaning; in a sense, the infinitive functions as the direct object of the verb. The interdependence of the verb and the infinitive is often so close that it forms a verb phrase or "chain." Verbs of this type are sometimes called catenative. The chain may be composed of two, three, or more links; the last one is always an infinitive or participle and the preceding ones must all be catenative.

At least 72 verbs are followed by 892 complementary infinitives in the NT. Most of these verbs have a corresponding verb in English which also takes an infinitive complement. There is little agreement among grammarians in classifying these verbs, so the attempt made here must be a tentative and rather hesitating one. This study classifies six categories of verbs that take complementary infinitives.

1. *Verbs Expressing Will or Desire, and their Opposites.* The complementary infinitive is found with verbs meaning 'to will, to wish, to desire' (θέλω [130], βούλομαι [39], ἐπιθυμέω [9], and ἐπιποθέω [4]) and the closely associated idea 'to choose, to prefer, to be pleased', expressed by εὐδοκέω (9), συνευδοκέω (2), αἰρέω (2), φιλέω (2), and φροντίζω (1). An opposite sense, 'to be ashamed' (ἐπαισχύνομαι [2] and αἰσχύνομαι [1]) also takes the complementary infinitive.

2. *Verbs Expressing an Activity to the End that Something Shall or Shall Not be Done.* This rather cumbersome heading is taken from Smyth¹⁶ and includes a great number and variety of verbs which take a complementary infinitive. Some express 'attempt, effort, force' (ζητέω [35], συμβουλεύω [2], and once each: ἀγωνίζω, ἀναμνησκω, ἀναπείθω, ἀσκέω, ἐπιζητέω, φιλοτιμέομαι, πειράομαι, and ζηλώω).

¹⁵This is a literal translation. *NASB* uses the gerunds "the wishing" and "the doing" to translate the Greek infinitives.

¹⁶Herbert W. Smyth, *A Greek Grammar* (New York: American Book Co., 1916) 304.

Some express the concept of 'undertaking' or 'accomplishing' (μέλλω [93], ἄρχομαι [92], τολμάω [13], ποιέω [12], κινδυνεύω [4], προστίθηναι [3], ἐνεργέω [2], προενάρχομαι [2], and one each: ἐτοιμάζω, παρρησιάζω, προλαμβάνω, προμελετάω, and προσποιέομαι). Other verbs express the opposite idea, 'to thwart, to hinder, to delay' (ὀκνέω [12], φοβέομαι [4], ἐγκόπτω [3], ὑποστέλλω [3], and one each: ἐξαπορέω, ἐνεδρεύω, κατέχω, and χρονίζω).

3. *Verbs of Permitting and Allowing, and their Opposites.* These include ἐπιτρέπω (16), ἀφίηναι (15), ἔάω (4), λαγχάνω (1) and the opposite sense of 'refusing, forbidding, preventing': κωλύω (10), παραιτέω (2), ἀπαρνέομαι (1), and ἀρνέομαι (1).

4. *Verbs Denoting Ability and Know-How.* 'Ability' is expressed most frequently by δύναμαι (213); other verbs related to this concept are ἰσχύω (17), ἐξισχύω (2), and κατισχύω (2). Also related are δίδωμι in the sense 'give [the ability] to' (11), ἔχω in the sense 'have [the ability] to' (23), εὐκαιρέω 'have time to' (3), εὐδοδομαι 'to succeed, to get along well' (1), and εὐρίσκω 'to find [by study]' (1). 'Know-how' is represented by οἶδα (13), γινώσκω (2), μανθάνω 'to learn how to' (9), and μυέομαι (4).

5. *Verbs denoting Fitness, Propriety, Custom.* Verbs used in this sense are ἀξιόω 'to consider worthy' (3), the passive of καταξιόω in the sense 'be counted worthy' (2), and εἴωθα 'be accustomed to'. Δίδωμι in the sense 'to give [the privilege] to' (5) also belongs here.

6. *Verbs Denoting Need or Obligation.* This class is composed of ὀφείλω 'to be obligated to, to owe' (25), along with δίδωμι in the sense 'to give [the need] to' (2).

Less than 2% of the complementary infinitives have the article. Eight are found with the genitive article and eight with the accusative, compared to 878 anarthrous complementary infinitives in the NT.

Infinitive in Indirect Discourse

When an infinitive stands as the object of a verb of mental perception or communication and expresses the content or the substance of the thought or of the communication it is classified as being in indirect discourse.¹⁷ Compared with the previous category, the list

¹⁷The term "indirect discourse" is used in various ways by grammarians, from a very broad sense (such as A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* [Nashville: Broadman, 1934] 1029, 1031ff.) to the strict sense of only indirectly quoted words (as in H. P. V. Nunn, *A Short Syntax of New Testament Greek* [Cambridge: Cambridge University, 1951] 97-99). My usage here will

of verbs found with this usage of the infinitive is a little larger (82 versus 72) but the number of infinitives involved is much smaller (362 versus 892). I offer here an attempt to classify these verbs.

1. *Verbs of Mental Perception: Recognizing, Knowing, Understanding.* An example of this usage is found in Heb 11:3: Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ / 'By faith we understand that the worlds were prepared by the word of God'. The infinitive κατηρτίσθαι expresses the content of the mental perception—what was understood. Verbs found with this usage of the infinitive are ἀκούω (2), καταλαμβάνω (1), νοέω (1), οἶδα (1), and θεωρῶ (1).

2. *Verbs of Mental Perception: Thinking, Believing, Feeling, Deciding.* For this usage see, e.g., Luke 2:44: νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ / 'His parents supposed Him to be in the caravan'. The infinitive εἶναι tells what they thought—that he was in the caravan. The following verbs are used in this category: δοκέω (29), κρίνω (12), νομίζω (10), λογίζομαι (6), πείθω (6), τίθημι in the sense 'to make up one's mind, to resolve' (4), δοκιμάζω (2), ἐπιλανθάνομαι (2), οἶομαι (2), πιστεύω (2), συντίθεμαι (2), ὑπονοέω (2), ἡγέομαι, and one each: ὀρίζω, προορίζω, προτίθεμαι, στηρίζω, and ὑποκρίνομαι.

3. *Verbs of Mental Perception: Hoping, Expecting.* 1 Tim 3:14 provides an example of this category: ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει / 'hoping to come to you before long'. The infinitive ἐλθεῖν expresses the substance of this hope—the thing he hoped for. Verbs used are ἐλπίζω (13), προσδοκάω (2), and προσέχω (2).

4. *Verbs of Communication: Indirect Statement.* For an example see 1 John 2:6: ὁ λέγων ἐν αὐτῷ μένειν / 'the one who says he abides in Him'. The infinitive expresses the content of what was said; in direct discourse it would be a statement, "I abide in Him." The following verbs are classified in this category: λέγω (42), μαρτυρέω (4), ἀναθεματίζω (3), ἀπαγγέλλω (3), ἀποκρίνομαι (3), φάσκω (3), ἐπαγγέλλω (2), ὁμνύω (2), ὁμολογέω in the sense 'to promise, to agree to' (2); and once each: βοάω, διςχυρίζω, ἐπιδείκνυμι, ἐρῶ, φημί, κατακρίνω, προαιτιάομαι, σημαίνω, and συνίστημι.

5. *Verbs of Communication: Indirect Question.* Acts 10:48 has an example of this classification: τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς / 'then they asked him to stay on for a few days'. The

be two-fold: (a) mental activity and perception when it states the content or substance of the thought, and (b) indirect communication, whether as statement, question, or command.

direct quote would be a question, "Will you stay on . . . ?" Verbs used with an infinitive in indirect discourse are ἐρωτάω (10), αἰτέω (6), εὐχομαι (6), δέομαι (4), προσεύχομαι (3), παραιτέω (2); and once each: ἐπερωτάω, ἐπικαλέομαι, κατανεύω, and κατασεύω.

6. *Verbs of Communication: Indirect Command or Entreaty.* Luke 18:40 has the following example: ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἄχθῃναι πρὸς αὐτόν / 'Jesus commanded that he be brought to Him'. The direct quotation would have been a command or exhortation, "bring him to Me." Several verbs fall in this category: παραγγέλλω (32), παρακαλέω (30), κελεύω (26), εἶπον (11), γράφω (7), διατάσσω (7), ἐντέλλομαι (4), ἐπιτάσσω (4), διδάσκω (3), νεύω (2), συμβουλεύω (2), τάσσω (2), ὑποδείκνυμι (2), ὑπονοέω (2); and once each: ἀπειλέω, δείκνυμι, διαμαρτυρέω, ἐνορκίζω, ἐπικρίνω, ἐπιστέλλω, εὐαγγελίζω, in the sense 'to proclaim that', κηρύσσω, παιδεύω, παραινέομαι, προστάσσω, and συμφρονίζω. In one passage the governing verb is unexpressed; some form of διδάσκω probably should be supplied (1 Tim 4:3; cf. v 1).

Object Infinitive with Other Verbs

It may be surprising, but there are only two (or perhaps three) other instances where an infinitive stands as the true object of a verb. 2 Cor 8:11 reads νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε / 'but now finish doing it also'; the infinitive seems to be a true object rather than a complement to ἐπιτελέω. In Phil 4:10 (ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἑμοῦ φρονεῖν / 'that now at last you have revived your concern for me'), φρονεῖν seems to be functioning as a simple noun object. One other passage that perhaps belongs here is Rev 13:10: εἴ τις ἐν μαχαίρῃ ἀποκτανθῇναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῇναι / 'If anyone is to be killed with the sword, with the sword he will be killed'.¹⁸ The first ἀποκτανθῇναι is clearly the predicate of a verb which needs to be supplied (perhaps "is destined" as the *NASB* supplies in the first half of the couplet, or perhaps simply the copula as the *NIV* does in both halves of the couplet; in the latter case the infinitive would not strictly be *object*, but rather a subjective complement).

It might well be argued that some of the infinitives which I have classed as complementary might be considered simply as noun objects of the verb. In such cases I have tried to follow the lead of other

¹⁸The translation given in this instance is from the *NIV* which follows Codex A. *NASB* follows a different text and translates, "if anyone kills with the sword." The whole passage is greatly compressed and difficult to interpret.

grammarians¹⁹ who list the governing verb as one which elsewhere takes an infinitive to complete its meaning.

Adverbial Infinitives

In many instances the infinitive is used, in effect, as a subordinate adverbial clause which usually expresses time but may also express cause, purpose or result.

Infinitive of Purpose or Result

The most natural adverbial use of the infinitive, either articular or anarthrous, is to express the end or direction of an action, whether intentional (purpose) or consequential (result). Grammarians who have studied the historical development of the Greek language point out that the Greek infinitive originated as a verbal substantive with a fixed dative or locative case form.²⁰ Thus, as Robertson says, "This notion of purpose is the direct meaning of the dative case which is retained. It is the usual meaning of the inf. in Homer, that of purpose"²¹ and "This dative inf. was probably a survival of the old and once common dative of purpose."²² In later Greek, especially in Hellenistic Greek, the infinitive in this and all other uses gave way increasingly to the *ἵνα*-clause until it disappeared entirely in modern Greek where it is replaced with *vá* (i.e., *ἵνα*) + subjunctive. In the NT it is still very common as an expression of purpose, along with *ἵνα*.

The relation between purpose and result is a close one and often difficult, sometimes impossible, to distinguish. Intended result is purpose; accomplished or realized purpose is result, and it is not clear in every instance which is in the mind of the author.²³ For example, in Rev 5:5 ἐνίκησαν ὁ λέων . . . ἀνοῖξαι is an accomplished fact, but the speaker might be pointing to the *reason* for the action. Another factor contributing to this confusion between purpose and result in the NT may be the theological context which presents a sovereign God whose purposes always become results and results always arise out of his purposes.

In this classification I label each example as either infinitive of purpose or of result where it seems reasonably clear to do so, and I put in another category those which might reasonably be either.

¹⁹See particularly BDF, 201–5.

²⁰For a discussion of the origin and development of the infinitive in the Greek language see Robertson, *Grammar*, 1051–56.

²¹*Ibid.*, 1087.

²²*Ibid.*, 1053.

²³For a rather thorough discussion of this problem see Robertson, *Grammar*, 1089–91.

1. *Infinitive of Purpose.* Two clear examples of infinitives of purpose are Matt 2:2: ἤλθομεν προσκυνῆσαι αὐτῷ / 'we have come to worship Him' and Luke 15:15: ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους / 'he sent him into his fields to feed swine'. Verbs found with an infinitive of purpose are (a) 'to send': ἀποστέλλω (19), ἐξαποστέλλω (2), πέμπω (4); (b) 'to give': δίδωμι (17), παραδίδωμι (3); (c) 'to choose': ἐκλέγομαι (4), προχειρίζομαι (3); (d) more than 40 others with three or less infinitives involved; and (e) a special category of intransitive verbs of motion: 'to go' or 'to come'; compounds of βαίνω (13), ἔρχομαι and its compounds (79), πορεύομαι and its compounds (12), compounds of ἄγω (5); verbs meaning 'to be present, to have come', ἦκω (2), παραγίνομαι (2), πάρειμι (1); and miscellaneous intransitive verbs of motion (19).

2. *Infinitives of Result.* Sometimes a particle indicates that an infinitive is an infinitive of result. ὥστε is a combination of the comparative particle ὡς 'as' with the enclitic τε 'and' (note the accent: not ὅστε as it would have to be if it were one word) and means 'and so' or 'so as'. The Blass-Debrunner grammar says, "The introductory particle for the infinitive of result is ὥστε as in classical."²⁴

There are 64 infinitives in the NT introduced by ὥστε or ὡς. Of these, all but 8 are infinitives of result, the result being either an actual occurrence (51), a fictional occurrence as part of a parable (3) (Matt 13:32 twice, Mark 4:32), or the occurrence which could follow if some condition were met (Matt 24:24; 1 Cor 13:2). Of the remaining eight, five may perhaps be explained away. In Matt 15:33 the ὥστε may be understood as the co-ordinate of τοσοῦται: "so many loaves as it would take to actually feed so great a crowd." In Matt 10:1 (two occurrences), 27:1, and Acts 20:24 the results intended were actually realized later; this was known at the time when the record was written and may be reflected in the choice to use ὥστε or ὡς. But the three remaining passages are different. In Luke 9:52 there is some doubt whether the intended result was actually realized. If ὡς ἐτοιμάσαι αὐτῷ means to prepare the people of Samaria to receive Christ, it was not realized, as the following verse shows. But probably these words should be understood to mean "to make arrangement for Him" (NASB); if so it is clearly actual result. In Luke 20:20 it is true that Jesus was actually delivered over to the rulers, but it did not come about by the tactics reported in this verse, that is, by listening to Jesus' teaching in order to trap him by his speech. Thus, the purpose

²⁴BDF, 197. They go on to explain that there is uncertainty whether the simple ὡς is used, just as there is about its use in customary Attic. In the UBS³ text ὡς appears with the infinitive twice (Luke 9:52 and Acts 20:24), both with textual variants including ὥστε and both with the meaning of intended result (i.e., purpose).

in this context failed. There seems to be no doubt, however, that in Luke 4:29 ὥστε is used with an infinitive to express an intended result which, obviously, was in no sense realized. Jesus was not thrown down from the hill, as is explicitly stated in the next verse. Apparently the confusion over purpose and result, between intended and actual result, must sometimes be recognized even when ὥστε occurs.

The other five infinitives identified in this study as infinitives of result do not use ὥστε or ὡς. In Matt 21:32 belief, expressed by the infinitive πιστεῦσαι, was not the purpose for repentance but the result of it. So also in Rom 7:3 the wife's freedom from the law of her dead husband is not "in order that she may not be an adultress," but it *results in* her not being so. In Heb 11:8 Abraham obeyed "with the result that" he went out, not "in order to" go out. And in Rev 2:20 (twice) it is preferable to understand the immorality and eating of idol-sacrifices as the result rather than the purpose of Jezebel's false teaching.

3. *Infinitives either Purpose or Result.* The fact that the infinitive may express either purpose or result requires the interpreter to make a subjective decision or admit uncertainty as to the precise significance of the infinitive. The preceding sections include those instances where this writer has made that decision. The present category includes 19 places²⁵ where there was uncertainty regarding classification. The reader is called upon to use his own judgment in these cases.

Perhaps this whole issue should prompt us to look again at our own language. Is it always possible to make distinctions between purpose and result in the English use of the infinitive? And, do we *need* to do so?

Articular Infinitives with Prepositions

Of all the many uses of the Greek infinitives, this one is the most foreign to English speakers. English uses infinitives in all the ways that Greek does as subjects of verbs, as objects (both complementary and in indirect discourse), as adverbs expressing purpose or result, and in apposition to nouns, adjectives, and pronouns. But there is nothing in English to prepare the beginning Greek student for the use of the infinitive when it stands as object of a preposition and functions as an adverbial clause.

It is impossible to translate these constructions literally into any understandable English. They most naturally are translated by

²⁵ Mark 7:4; Luke 1:25; 24:16, 45; Acts 7:19; 10:47; 15:10; 20:30; Rom 1:24, 28; 11:8 (twice), 10; 2 Cor 10:16 (twice); Gal 3:10; 1 Thess 3:3; Rev 16:9, 19.

TABLE 1

Articular Infinitives with Prepositions

Prepo- sition	Article	Infinitive: Number	Tense of			Meaning
			Pres.	Aor.	Perf.	
εἰς	τό	71	32	37	2	Purpose: "in order to"
ἐν	τῷ	56	44	12		Temporal: "while, as, when"
διὰ	τό	32	24	1	7	Causal: "because"
μετά	τό	15		14	1	Temporal: "after"
πρός	τό	11	3	8		Purpose: "in order to"
πρό	τοῦ	9	1	8		Temporal: "before"
ἀντί	τοῦ	1	1			Substitution: "instead of"
ἐνεκεν	τοῦ	1		1		Causal: "because, for the sake of"
ἕως	τοῦ	1		1		Temporal: "until"
πρίν	-	8		8		Temporal: "before"
πρίν ἤ	-	3		3		Temporal: "before"

converting them into subordinate clauses, choosing the conjunction according to the meaning of the preposition and changing the infinitive into a finite verb. For example, Luke 11:27 (ἐν τῷ λέγειν αὐτὸν ταῦτα) may be translated "while he was saying these things." A literal translation would be, "in the him to say these things," and, less literal, "in the process of his saying these things." Table 1 sets forth the basic information regarding these constructions.

Only those prepositions listed in Table 1 are used in this construction. There are two examples which conform completely to this pattern but which clearly do not belong to this category: 2 Cor 8:11; ἐκ τοῦ ἔχειν / 'by your ability' (*NASB*), and Heb 2:15: διὰ παντὸς τοῦ ζῆν / 'through [their] whole life' or 'all their lives' (*NASB*). These will be considered later under the category *Infinitives as Simple Nouns*.

A characteristic of this construction is the use of the article with the infinitive; the only exception is with πρίν. Robertson explains, "The use of πρίν with the inf. was common in Homer before the article was used with the inf. The usage became fixed and the article never intervened."²⁶ He points out that the case used with πρίν is Ablative (Genitive).

The tense of the infinitive signifies, of course, not time, but aspect. The present is used for a durative aspect and the aorist for simple occurrence or indefinite. This produces a subtle distinction especially in the case of ἐν τῷ with the infinitive. When the present is used the

²⁶Robertson, *Grammar*, 1075.

sense is durative; it is continuing action going on at the same time as the main clause. When the tense is aorist it is simple occurrence, simultaneous but not emphasizing the continuing action. Usually *NASB* translates ἐν τῷ with the aorist infinitive by “when” (9 of the 12 times it occurs). They use “while” or “as” 31 times and “when” only 7 times with the present infinitive.

Six of the prepositions used with infinitives are temporal in significance and express time relative to the main sentence as either antecedent (πρό, πρίν, πρὶν ἢ, ἕως), contemporary (ἐν), or subsequent (μετά). Two express purpose or end (εἰς, πρός); two express cause (διά, ἐνεκεν); and one, substitution (ἀντί). The meanings given in Table 1 are the more common ones, but they are not exhaustive. With ἐν the sense is sometimes instrumental (Acts 3:26, Heb 8:13). The εἰς τό + infinitive construction seems sometimes to be the same as the simple infinitive of purpose or result; in two instances it seems exactly equivalent to the simple epexegetical infinitive of an adjective (Jas 1:19, twice).

Causal Infinitive

The one passage which alone shows the infinitive without a preposition functioning in the adverbial sense of cause is 2 Cor 2:13: τῷ μὴ εὑρεῖν με Τίτον / ‘because I did not find Titus’. The case of the infinitive is instrumental-dative (with τῷ), which is appropriate to the causal sense. The construction is structurally parallel to the purpose and result categories already discussed.

Absolute Infinitives

The Infinitive Absolute

The classical infinitive absolute is described by Goodwin in his grammar of classical Greek: “The infinitive may stand *absolutely* in parenthetical phrases, generally with ὥς or ὅσον. . . . The most common of these expressions is ὥς ἔπος εἰπεῖν or ὥς εἰπεῖν *to put it in a word or if one may say so*, used to soften a statement.”²⁷ This construction occurs only once in the NT and is in fact the very example Goodwin quoted—Heb 7:9: καὶ ὥς ἔπος εἰπεῖν / ‘and, so to speak’.

The Imperative Infinitive

In grammatical terminology *absolute* is often used to refer to something which appears alone, without object or grammatical connection.

²⁷W. W. Goodwin, *Greek Grammar*, revised by C. B. Gulick (Boston: Ginn and Co., 1930) 323.

Robertson uses the term to describe an infinitive construction other than the infinitive absolute already described (he deals with the category under a different heading). He applies this term to those instances where an infinitive seems to stand as the main verb of a sentence in a context of imperatival sentences, functioning as if it were an imperative. The infinitive is absolute in the sense that there is no "main verb on which it depends." It is true that in classical Greek there was such an imperatival infinitive. Goodwin describes it, "The infinitive *with a subject nominative* is sometimes used like the second person of the imperative" (emphasis added). He says of a similar construction (infinitive with a subject *accusative*):

This construction has been explained by supplying a verb like δός or δότε *grant* . . . or γένοιτο *may it be*. . . . In *laws, treaties, and proclamations*, the infinitive often depends on ἔδοξε or δέδοκται *be it enacted*, or κεκέλευσται *it is commanded*; which may be expressed in a previous sentence or understood.²⁸

A few infinitives in the NT have been accounted for as imperatival, and in order to present as complete a picture as possible I have identified eleven examples.²⁹ However, it should be noted that there is no instance in the NT of a subject in the nominative case as required in the classical pattern. Also, as Goodwin pointed out, even the classical construction could be explained by supplying a governing verb expressed or understood in the context. Blass says, "a governing verb (of 'saying', *χρή, δεῖ*) can readily be supplied everywhere in the New Testament passages (which was not the case with the old imperatival inf.)"³⁰ He would limit the NT examples to Rom 12:14 and Phil 3:16. It is my judgment that all these so-called imperatival infinitives should be considered elliptical and assigned to the complementary or indirect discourse categories already presented.³¹

Limiting Infinitives

An infinitive often is used with nouns, adjectives, and pronouns to limit, describe, or explain them by adding some qualifying or restrictive factor. An example is found in Rev 5:9, 12: "Ἀξίος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, . . . Ἀξίος . . .

²⁸Ibid., p. 324.

²⁹Acts 15:23; 23:26; Rom 12:15 (twice); Eph 4:23 (twice); 4:24; Phil 3:16; 2 Thess 3:14; Tit 2:9; Jas 1:1.

³⁰BDF, 196.

³¹Compare a similar problem and solution of the so-called imperatival participle discussed in my previous article, "The Classification of Participles: A Statistical Study," *GTJ* 5 (1984) 163-79.

TABLE 2

Comparison of Words Which Govern or Are Limited by Infinitives

Nouns		Adjectives		Verbs		Periphrastic Verb Phrases	
ἀνάγκη	(7)	ἀναγκαῖον	(4)	ἀναγκάζω	(10)	ἔχειν ἀνάγκην	
		ἄξιος	(11)	ἄξιόω	(3)		
ἀρχή	(1)			ἀρχομαι	(92)	ἀρχὴν λαβεῖν	
βουλή	(1)			βούλομαι	(39)	ἔθεντα βουλήν	
γνώμη	(1)			γινώσκω	(2)		
				δεῖ	(120)	δέον ἐστίν	
δύναμις	(1)	δυνατός	(10)	δύναμαι	(213)		
ἐλπίς	(3)			ἐλπίζω	(13)		
ἐνέδρα	(1)			ἐνεδρεύω	(1)	ἐνέδραν ποιοῦντες	
ἐνέργεια	(1)			ἐνεργέω	(2)		
ἐντολή	(1)			ἐντέλλομαι	(4)	ἐντολὴν ἔχειν	
ἐξουσία	(25)			ἐξεστίν	(29)	ἐξουσίαν ἔχειν or δίδοναι, ἔξον ἐστίν, ἔξον [ἐστίν]	
ἐπαγγελία	(2)			ἐπαγγέλλω	(2)		
ἐπιποθία	(1)			ἐπιποθέω	(4)	ἐπιποθίαν ἔχειν	
		ἔτοιμος	(8)	ἐτοιμάζω	(1)	ἐτοιμῶς ἔχειν, ἐν ἐτοιμῷ ἔχειν	
εὐκαιρία	(1)			εὐκαιρέω	(3)		
θέλημα	(1)			θέλω	(130)		
		ὀκνηρόν	(1)	ὀκνέω	(1)		
ὀφειλέτης	(2)			ὀφείλω	(27)		
παρρησία	(1)			παρρησιάζω	(1)	παρρησίαν ἔχειν	
πίστις	(1)			πιστεύω	(2)		
				πρέπει	(11)	πρέπον ἐστίν	
προθυμία	(1)	πρόθυμον	(1)				
σπουδή	(1)			σπουδάζω	(1)	σπουδὴν ποιούμενος	
χάρις	(2)			χαρίζομαι	(3)		
χρεία	(9)					χρεῖαν ἔχειν	
χρόνος	(1)			χρονίζω	(1)		

λαβεῖν τὴν δύναμιν καὶ . . . κ.τ.λ. / '(the Lamb) is worthy to take the book and to open its seals . . . worthy to receive power, etc.' The infinitives explain in what respect worthiness is ascribed. Some grammarians use the term 'epexegetic' for this usage.

The nouns or adjectives used in this construction are very commonly those which are in the semantic range of verbs which customarily take the complementary infinitive (those which denote ability, fitness, readiness, need, desire, etc.). Table 2 gives a comparative listing of words which govern or are limited by infinitives.

Infinitives Limiting Nouns

The largest category of these limiting infinitives occurs with nouns (88 instances). An example is found in 1 Cor 9:4: μὴ οὐκ

ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν / 'Do we not have a right to eat and drink?' The noun ἐξουσίαν is explained by referring it to eating and drinking. Nouns limited thus by infinitives express either (1) 'power, ability, authority' (ἐξουσία [25], δύναμις [1]); (2) 'desire' (θέλημα [1], ἐπιποθία [1], προθυμία [1]); (3) 'need, obligation' (χρεῖα [9], ἀνάγκη [5], ὀφειλέτης [2]); (4) 'time' (καιρός [6], ἡμέρα [3], ὥρα [1], εὐκαιρία [1], χρόνος [1]); and (5) a miscellaneous list of 31 others. The infinitive has the genitive article 14 times, the accusative once; the article is absent 73 times.

Infinitives Limiting Adjectives

The infinitive limits an adjective 43 times. An example is in 2 Tim 2:2: οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι / 'who will be able to teach others also'. Applying the classifications used before for nouns, these adjectives express (1) 'power, ability, authority' (δυνατός [8], ἱκανός [6], ἀρκετός [1]); (2) 'desire' (ἔτοιμος and ἐτοίμως [8], πρόθυμον [1]); (3) 'need, obligation' (ἀναγκαῖον [1]); (4) 'time' (βραδύς [2], ὀξύς [1], ταχύς [1]); (5) miscellaneous (ἀδίκος [1], δυσερμηνευτός [1], ἐλεύθερος [1]); and a new category, (6) 'fitness' (ἄξιος [11]). Two of the infinitives have the genitive article, two the accusative, and 39 are anarthrous.

Infinitives Limiting Pronouns

The limiting or describing function of the infinitive is seen when it stands in apposition to a pronoun. Jas 1:27 has two examples of this: θρησκεία καθαρὰ . . . αὕτη ἐστίν, ἐπισκέπτεσθαι . . . τηρεῖν / 'This is . . . pure religion, to visit, . . . and to keep'. The pronoun explained by this construction is usually the demonstrative οὗτος (15 times).³² The interrogative τίς is predicate after an infinitive subject eight times, although six of the examples are found in one statement reported in three parallel passages.³³ Twice an infinitive stands in apposition to the relative pronoun ὃς or, perhaps more precisely, to the understood antecedent of the relative. The two passages are Acts 3:18: ὁ δὲ θεὸς ἃ προκατήγγειλεν . . . παθεῖν τὸν Χριστὸν αὐτοῦ / 'the things which God announced beforehand, . . . that His Christ should suffer' (in a more direct sentence the infinitive would be the object in direct discourse) and Titus 2:2: Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ. πρεσβύτας νηφαλίου εἶναι, κ.τ.λ. / 'Speak

³² Acts 15:29; 26:16; Rom 1:12; 14:13; 1 Cor 7:37; 2 Cor 2:1; 7:11; 1 Thess 4:3, 4, 6 (twice); Heb 9:8; Jas 1:27 (twice); 1 Pet 2:15.

³³ Matt 9:5 (twice); Mark 2:9 (twice); Luke 5:23 (twice). The other two are Mark 9:10 and 1 Cor 5:12.

the things which are fitting for sound doctrine, older men are to be temperate, etc.' (the infinitive clause expresses that which is *πρέπει*; in more direct structure this could be stated, "it is fitting to be temperate, etc.").

Other Appositional Infinitives

A few other infinitives have been classified as appositional. In Acts 24:15, *ἀνάστασιν μέλλειν ἔσεσθαι* stands in apposition to *ἐλπίδα*: 'hope . . . that there is going to be a resurrection'. In 1 Cor 7:25 *ὥς . . . πιστὸς εἶναι* / 'as . . . one who is trustworthy' stands in apposition to the subject of the main verb *δίδωμι*, as *ὥς* would indicate. In Rev 2:14 the two infinitives *φαγεῖν . . . καὶ πορνεῦσαι* are in apposition with *σκάνδαλον*, explaining its constituent parts. Rev 12:7 is a difficult sentence, but the infinitive is most easily explained as being in apposition to *πόλεμος*: "there was war in heaven, Michael . . . waging war with. . ."

The Infinitive as a Simple Noun

In two passages an articular infinitive stands as the object of a preposition in a structure exactly like those already described (articular infinitives with a preposition), but in neither case can these be considered such. Rather, the infinitive seems to be functioning as a simple noun. In 2 Cor 8:11 (*ἐκ τοῦ ἔχειν*), the preposition is one which is not used elsewhere in that construction. *Ἐκ τοῦ ἔχειν* states the source from which the completion of the act should come, 'by your ability' (*NASB*), 'according to your means' (*NIV*), or 'out of that which you have' (*KJV*—probably clearest; certainly the most literal). In Heb 2:15 (*διὰ παντὸς τοῦ ζῆν*), the situation is similar. While *διὰ* is used in the adverbial construction in the sense of 'because' (with an accusative), it never is so used in the sense of 'through' (with a genitive). In this passage another factor needs to be considered. This infinitive *ζῆν* is the only one in the entire NT which has an adjectival modifier, *παντός*. There is evidence that this particular infinitive became in actual use a virtual noun (like *ζωή*) to the extent that in Ignatius frequently it was modified by an adjective and even a genitive.³⁴

THE "SUBJECT" OF THE INFINITIVE

The quotation marks in this heading indicate that the term "subject" is being used in a way which needs an explanation. It is

³⁴A. Buttman, *A Grammar of the New Testament Greek* (Andover: Warren F. Draper, 1891) 262.

customary for elementary grammars to say that the subject of an infinitive is in the accusative case. This gross oversimplification of the matter may be a helpful, generalized first step for beginners, but it soon demands qualification and even correction. One of the major goals for this study has been a clarification of this rather confusing problem.

A thorough discussion of the question may be found in Robertson.³⁵ He insists that "the inf. is not finite, and, like the participle, has no subject."³⁶ With regard to the so-called accusative subject, he considers "the true nature of the acc. with the inf. as being merely that of general reference."³⁷ To the present writer this seems to be technically correct. The infinitive is a verbal noun, a noun expressing the abstract notion of the verb, a *name* given to the action or condition expressed by the verb. As such it does not need to identify a doer of the action or a possessor of the condition; if it is desired to indicate such, it appears as a limiting adjunct rather than a subject. The accusative of general reference, if used, limits the abstract notion to its particular application.

But this is not the whole picture. In most occurrences the infinitive is referred by the context to a particular doer or possessor of that abstract verbal notion, and most frequently it is *not* accusative. In almost one-half of the NT infinitives (48.8%), it is referred to the subject of the governing verb which is in the nominative case. The noun to which an infinitive refers is accusative in 33.1% of the cases, dative in 8.9%, genitive in 3.0%, and vocative in 0.2% of the cases. In 2.5% of the cases, the doer is not explicitly mentioned in the sentence and cannot be identified by case. Those which are truly general or abstract account for 3.6%.

Furthermore, a distinction needs to be made between the "grammatical subject" and the "logical subject" of the infinitive, that is, the doer or possessor of the verbal idea expressed by an infinitive. Technically, with Robertson, there is no "grammatical subject." Those who speak of the accusative as subject probably have in mind that most commonly, if an explicit "subject" is stated within the infinitive clause, it is accusative.

In translating infinitives it is common to convert them into clauses; in many instances they cannot be translated into English in any other way. That necessitates changing the infinitive into a finite verb and giving a subject to that verb. In the remainder of this discussion I will be using the term "subject" in the sense of the logical

³⁵ Robertson, *Grammar*, 1082-85.

³⁶ *Ibid.*, 1082.

³⁷ *Ibid.*, 1083.

subject, the doer of the action or the possessor of the condition expressed by the infinitive. How this subject relates to the rest of the sentence is the basis of the analysis given here.

Same as Subject of the Governing Verb

This is the situation with more than half of the infinitives in the NT. It is most frequently in the nominative case (1115 times), whether expressed as a noun, pronoun, other substantive, or simply by the personal ending of the verb. However, if the governing verb is a participle (which like the infinitive is not finite and has no grammatical subject), the grammatical case of the doer of the action of the participle is determined by the word with which the participle agrees and therefore may be any case. An example of a genitive is in Luke 21:28: ἀρχομένων δὲ τούτων γίνεσθαι / 'when these things begin to come to pass'. The subject of γίνεσθαι is the same as that of its governing verb ἀρχομένων; the subject of ἀρχομένων is the substantive it modifies, τούτων, which is genitive because it is in a genitive absolute construction (this is the situation in 23 examples). The participle may be genitive as object of a preposition (7 times), as a possessive genitive (5), or as the genitive object of ἀκούω (1). Another passage involving two infinitives is elliptical so that it is difficult to account for the genitive case.³⁸ There are 13 instances of the participle being dative because it is an indirect object (7), a predicate dative of possession (in doxologies) (4), an object of a verb taking the dative (1), or a dative of reference (1). For example, 1 Pet 4:5 has οἱ ἀποδώσουσιν λόγον τῷ ἑτοίμως ἔχοντι κρῖναι / 'they shall give account to Him who is ready to judge'. The subject of κρῖναι is the same as its governing verb ἔχοντι which is in the dative as indirect object of ἀποδώσουσιν. There are 40 infinitives whose subject is accusative, the same as its governing verb (17 are participles and 23 are other infinitives).

Same as Direct Object of Main Verb

A large number (79) of infinitives have as their subjects an accusative direct object of the main verb. An example is found in Matt 28:20: διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα / 'teaching them to observe all that'. Αὐτοὺς may be considered to be the direct object of διδάσκοντες, "teaching *them*" (cf. Matt 5:2), or as the subject of the verbal idea in τηρεῖν, "teaching that *they* should keep. . . ." It is not always easy to decide which is intended, but it probably is of little significance either way. In two other instances, where the finite verb takes a genitive object, the subject of the infinitive is genitive.

³⁸ 1 Tim 4:3 (twice).

Same as Indirect Object of Main Verb

More frequent (171 times) is a similar co-functioning of a noun as a dative of indirect object or dative of reference and as the subject of an infinitive. For example, Matt 3:7 reads, *τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς* / 'who warned you to flee from the wrath to come?' The dative pronoun *ὑμῖν* functions in the main clause as indirect object of the verb. It is also subject, the doer of the action, of the infinitive *φυγεῖν*.³⁹

There are many indicators, however, which warn against putting the dative on a par with the accusative as subject of the infinitive. First, there are many places where this co-functioning dative occurs where other elements of the infinitive clause show that the writer thinks of the subject as accusative. For example, in Matt 18:8 is found, *καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα* / 'it is better for you (dative) to enter life crippled or lame (accusative), than having (acc.) two hands'. While *σοὶ* is properly dative in the main clause, in the infinitive clause adjectives and participles referring to the same person are accusative, as if to agree with *σέ*. Apparently there was an underlying sense that called for the accusative, but the abbreviated actual statement permitted the co-functioning. Note that the same structure is used again in v 9, and cf. the parallel passages, Mark 9:43, 45, 47 where *σέ* is used in place of *σοὶ*. The difference, if any, seems to be between "it is good for you to . . ." and "it is good that you should. . ." This co-functioning dative with participial modifiers in the accusative is found also in Luke 5:7, Acts 20:35, and Acts 25:27. Mark 6:39 has *καὶ ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας* / 'And he commanded them all to recline'. The indirect object *αὐτοῖς* is immediately adjacent to the accusative subject *πάντας* ('them [dative] all [accusative]'); Acts 17:30 is similar. In 1 Tim 6:18 the predicate complement of the infinitive is accusative even though the subject referred to is present in a co-functioning dative. Gal 2:6 (cf. v 9) is similar, except that a co-functioning genitive is used.

Second, this co-functioning is not limited to the dative. It has already been seen with the accusative direct object. It occurs also with the genitive.⁴⁰ Even the nominative could be labelled as co-functioning,

³⁹This construction has been studied by E. J. Lovelady, "Infinitive Clause Syntax in the Gospels" (Th.M. thesis, Grace Theological Seminary, 1976) 134–40. One quotation will express the thrust of his conclusion: "The dative word or construction in question is serving *en portmanteau*, for it co-functions, for practical purposes, both on the main finite clause level, and on the more restricted infinitive clause level" (p. 137).

⁴⁰E.g., Acts 19:16. The subject of the infinitive is expressed in the main clause as genitive object of a preposition (*κατ' αὐτῶν*).

for half of all infinitives show the subject of the main verb co-functioning as the subject of the infinitive. Here also there are indications that an understood subject accusative is in the background. Usually (34 times) when the infinitive is a predicative verb followed by a subjective complement, that complement is put in the nominative case if the subject, as subject of the governing verb, is nominative. But there are two instances where the accusative is used.⁴¹ When the nominative subject is explicitly repeated as reflexive object of the governing verb (Heb 5:5) it is put in the accusative case.

Third, occasionally when the subject of the infinitive is the same as some other part of the sentence it is repeated explicitly as an accusative adjunct of the infinitive. An example of this is found in 2 Cor 2:13: οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον / 'I still had no peace of mind, because I did not find my brother Titus there' (*NIV*). The subject of both the main verb and the infinitive is *Paul*, nominative as subject of ἔσχηκα, but repeated as an accusative με in the infinitive clause.

Fourth, even where the subject is abstract or general (see below) and is not mentioned anywhere in the text, it may be modified by a participle in the accusative case.⁴²

Same as Some Other Part of the Sentence

A few times (21) the subject of the infinitive is referred to in other parts of the sentence. There are four instances where those addressed directly in the vocative case are the doers of the action of the infinitive. Once a nominative substantival participle and once a substantive clause introduced by ὅτι and functioning as subject of the sentence (hence, the *clause* is nominative) are subject of the infinitive. The subject of the infinitive is genitive 30 times (genitive of possession [23 times], genitive object of a preposition [6 times], and a partitive genitive [1 time]). In 20 instances it is expressed by a word in a dative relation to the sentence, (predicate dative of possession [9 times], dative of reference [9 times], dative of advantage [1 time], and dative object of a preposition [1 time]). There are five examples where the subject is accusative as the object of a preposition.

Subject Explicitly Expressed in the Infinitive Clause

A very large number (608) of infinitives have their subject explicitly stated within the infinitive clause, either as a noun (228 times)

⁴¹Luke 11:8, Acts 18:3. Both are articular infinitives after a preposition.

⁴²E.g., 1 Pet 2:15. The subject is general—it is true of anyone. But it is modified in the infinitive clause by an accusative adverbial participle ἀγαθοποιούντες.

or pronoun (380 times) or some other substantival expression (7 times). The case is always accusative.⁴³ Apparently this is the basis for the prevalent notion that the infinitive takes an accusative subject. It seems to be true when the subject is specifically included as part of the infinitive clause.

Subject Unexpressed; to be Supplied from Context

In 58 instances there is no mention anywhere in the sentence of the doer of the action of the infinitive, but from the general context this subject can be understood. Since it is not part of the sentence its case is undetermined.

Subject is Abstract, General or Indefinite

In 82 instances the subject of the infinitive is best considered to be abstract, general, or indefinite. It applies to any or all; there is no specific doer or possessor involved. Matt 9:5 offers an example: τί γάρ ἐστὶν εὐκοπώτερον, εἰπεῖν . . . ἢ εἰπεῖν / 'For which is easier, to say . . . or to say'. The one doing the saying is not in mind, it is true whoever says it. Matt 12:12 reads, ἔξεστιν τοῖς σάββασι καλῶς ποιεῖν / 'it is lawful to do good on the Sabbath'. Compare also Mark 12:33, Jas 1:27.

Indeed, Robertson insists (as has already been pointed out) that this is true of all infinitives by their nature as abstract nouns and this abstract quality is referenced to particular cases by the accusative of general reference. But this seems to ignore the majority of instances where a particular "subject" is present to the minds of the readers in other parts of the sentence. It is not true that all infinitives which do not have an accusative of reference are to be considered abstract and general.

Summary

The following statements will summarize the conclusions of this study regarding the subject of the infinitive. Most frequently the subject is the same as that of the governing verb; hence, in the nominative case except when the governing verb is a participle—then it may be in any case. Very often the subject of the infinitive co-functions in a grammatical relation to some other part of the sentence, such as direct or indirect object, object of preposition, a substantive participle

⁴³ Clyde W. Votaw ("The Use of the Infinitive in Biblical Greek" [Ph.D. dissertation, University of Chicago, 1896] 58) states, "When the subject of the infinitive is expressed it is always in the accusative case."

TABLE 3

Cases Used as "Subject" of Infinitives

	<i>Easily Under- stood</i>	<i>General or Indefinite</i>	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	<i>Total</i>
Subject Same as Governing Verb			1115	38	13	40		1206
Same as Direct Object				2		79		81
Same as Indirect Object					171			171
Same as Some Other Part of Sentence			2	30	20	5	4	61
Explicit in Infinitive Clause						632		632
Not Expressed	58	82						140
Total	58 2.5%	82 3.6%	1117 48.8%	70 3.0%	204 8.9%	756 33.0%	4 0.2%	2291

or adjective, a possessive construction, etc. This co-functioning results in the subject being in any of the cases. When the subject is expressly stated as an adjunct of the infinitive it is always in the accusative case. The accusative also must be understood to be present to the mind even when the subject co-functions with some other non-accusative element of the sentence. These conclusions are summarized statistically in Table 3.

ANARTHROUS VERSUS ARTICULAR INFINITIVES

In the NT the infinitive is anarthrous 1977 times (86.3%). The article appears with it 314 times (13.7%). The reasons for this and the significance of it have been the subject of discussion among grammarians (with most of the discussion long in theory and short in substance). This presentation will attempt to summarize the situation in three negative observations and a positive but general suggestion.

Not for Case Identification

The use of the article does not seem to be for the purpose of identifying the case of the non-declinable abstract infinitive, although it does that incidentally at least part of the time. In the vast majority of instances there is no article, and no reason is apparent why these are not just as much in need of case identification as those where it is present. Even when the article is present it does not distinguish between the nominative and accusative (τό serves for both). But this is particularly demonstrated by the genitive article (τοῦ) with the

infinitive, which is used for *every* case function; with subject infinitives which are nominative, with purpose infinitives which are closest to the original dative-instrumental case, and with the accusative infinitive as object of verbs, as well as with some which stand in a properly genitive relationship. J. H. Moulton speaks of the τοῦ as "... retaining its genitive force almost as little as the genitive absolute."⁴⁴

Not for Function Indicators

The case of the article does not seem to be related to the classification of infinitive functions.⁴⁵ Every classification except one shows both articular and anarthrous constructions. The one exception, the adverbial use of the infinitive with prepositions, does seem to be characterized by demanding the article, although even one of these is anarthrous.⁴⁶ The article does identify which meaning of the preposition is intended when the preposition can use more than one case. For example, διὰ τό indicates that διὰ means 'on account of' rather than 'through'. But apparently this is not the *reason* for its use, since it is used even where the preposition has only one case.

Not for Case Relationships

We have already seen that the genitive article is used with some subject infinitives. Object infinitives have an article only 27 times; 11 are accusative as would be expected, but 16 are genitive, not one of which goes with a verb which normally takes the genitive.⁴⁷ With purpose and result infinitives 41 genitive and one accusative articles are found; none of them use the dative which might be expected. Even with the limiting or epexegetic infinitive the article does not indicate the case relation which exists between the noun or adjective and the infinitive construed with it. The vast majority are anarthrous, and when the article is used it is usually the ambiguous τοῦ. The same

⁴⁴James Hope Moulton, *A Grammar of New Testament Greek*, vol. I, *Prolegomena* (Edinburgh: T. & T. Clark, 1908) 216.

⁴⁵A. T. Robertson (*Grammar*, 1063) says, "The articular inf. has all the main uses of the anarthrous inf."

⁴⁶πρίν is not strictly a preposition; it is a temporal adverb which takes the infinitive in this construction. It is used only twice elsewhere in the NT with finite verbs when the sentence is negative. This does not, however, explain the absence of the article; cf. ἕως, which also is a temporal adverb, and uses the article with the infinitive in this construction. See above and n. 26.

⁴⁷In Rom 15:22 ἐγκόπτω / 'to hinder from' is followed by the genitive infinitive, which seems a natural case for this meaning although there are no other examples of its use with this verb. In 2 Cor 1:8 a genitive infinitive follows the verb ἐξαπορέω as it does elsewhere, although not in the NT.

adjective may be followed by τοῦ (Luke 24:25: βραδεῖς . . . τοῦ πιστεῦειν) and τό (Jas 1:19: βραδὺς εἰς τὸ λαλῆσαι). The noun ἐξουσία is explained by an infinitive 25 times; only once does the infinitive have the article τοῦ, but there is no clear difference in sense. Nouns expressing time have the exegetical infinitive 12 times, five with τοῦ and seven anarthrous, apparently with no discernible case distinction.

Perhaps the Same as with Nouns

The significance of the article with infinitives, if there is any, apparently must be sought in other directions. Robertson says that "The article has just the effect that the Greek Article has with any abstract substantive, that of distinction and contrast."⁴⁸ He explains varied uses of τοῦ as stylistic, "It is only in Luke (Gospels 24, Acts 24) and Paul (13) that τοῦ with the inf. (without preposition) is common. They have five-sixths of the examples and Luke himself has two-thirds of the total in the New Testament."⁴⁹ Blass-Debrunner says, "The article with the infinitive, strictly speaking, has the same (anaphoric) significance as it has with nouns. . . . In general the anaphoric significance of the article, i.e., its reference to something previously mentioned or otherwise well known, is more or less evident."⁵⁰ Such statements are general enough to sound impressive but vague enough to provide little help in particular instances. For practical purposes the situation may be summarized in a couple suggestions. In the vast majority of cases no question need be asked; the 86% of the anarthrous infinitives clearly are the normal situation. The 14% with the article seem to be very like those without; perhaps it is worthwhile exploring a general indication of contrast or specific references. But perhaps, as Robertson comments, it is a matter of style or personal whim. Or, may I suggest, it may be simply a grammatical idiom—almost half of the infinitives with the article belong to a grammatical construction (object of a preposition) which apparently required it. The use of the article with infinitives is summarized in Table 4.

A FURTHER STUDY PROPOSED

This article may fittingly close with a suggestion for another very interesting and it is believed very instructive field of study related to the NT usage of the infinitive—a statistical study of word order patterns. Someone familiar with the techniques of tagmemic grammar

⁴⁸Robertson, *Grammar*, 1065.

⁴⁹*Ibid.*, 1067.

⁵⁰BDF, 205.

TABLE 4
Use of Article with Infinitives

	<i>Anarthrous</i>	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Total</i>
1. Subject Infinitives						
Impersonal Verbs	202		1			203
Predicative Verbs	75	10	2		1	88
Other Verbs		3				3
Passive Verbs	20	2				22
2. Object Infinitives						
Complementary	876		8		8	892
Indirect Discourse	353		8		1	362
Other	1				2	3
3. Adverbial Infinitives						
Purpose or Result	291		41		1	333
With Prepositions	11		12	56	131	210
Causal				1		1
4. Absolute Infinitives						
Infinitive Absolute	1					1
Imperative (?)	11					11
5. Limiting Infinitives						
With Nouns	73		14		1	88
With Adjectives	40		2			42
With Pronouns	18	1			5	24
Apposition	5		1			6
6. Simple Nouns			2			2
Totals	1977	16	91	57	150	2291

could explore the whole problem of word order within the infinitive clause—of such elements as subject, object, predicate complement, adverbial modifiers, and other adjuncts along with the infinitive itself, and of the whole infinitive clause within the sentence framework. Perhaps insights of exegetical significance may be discovered; certainly more confidence regarding the language patterns of NT Greek would be the product. An important beginning in this direction has already been made by Dr. Lovelady, "Infinitive Clause Syntax in the Gospels" (Th.M. thesis, Grace Theological Seminary, 1976). It needs to be completed with the assistance now available from the computer.

The use of a *ἵνα*-clause as a substitute for the infinitive will be dealt with in this writer's next proposed article: "A Statistical Study of the Subjunctive."

A MULTIPLEX APPROACH TO PSALM 45

RICHARD D. PATTERSON

A balanced use of grammar, literary analysis, history, and theology used to analyze Psalm 45 reveals that the psalm is a Liebeslied. The psalm is found to be one of the Royal Psalms, although the precise Sitz im Leben cannot be determined. The structure of the psalm follows an Ab/B pattern, the first part speaking of the King and the second part of the Queen. While the psalm has reference to any king in the Davidic line, its full application is found in Christ and his bride, the Church.

* * *

INTRODUCTION

PSALM 45 is a unique psalm. The ancient heading attached to the psalm informs the reader that it is a שיר ידירה, “a song of (tender) love,” or perhaps, as Delitzsch insists, “a song of holy love.”¹ One might think that such a psalm would be easy to understand. However, perhaps due to the intimacy of the subject matter, both the historical setting and, at several points, the understanding of the text itself have puzzled scholars of all ages. As Craigie laments, “Both the analysis of the Psalm and its translation . . . are subject to some uncertainty.”²

Methodologically, this study follows what might be termed contextual exegesis—a procedure that makes full and balanced use of grammar, literary analysis, history, and theology. This multiplex approach is directed not only to the proper understanding of the canonical context, but also to a valid application to the contemporary context of the modern reader or hearer. An arduous, yet not unpleasant task, the method has much in common with what Walter Kaiser, Jr.

¹Franz Delitzsch, *Biblical Commentary on the Psalms* (Grand Rapids: Eerdmans, 1955) 2:77–78.

²P. C. Craigie, *Psalms 1–50* (Word Biblical Commentary; Waco: Word, 1983) 337.

calls "syntactical-theological exegesis,"³ or with what E. Smick, following Oehler, terms "the historico-genetic method of Old Testament theology."⁴ In a similar vein, see the work of D. Stuart.⁵

THE SETTING OF THE PSALM

Literary Style

Psalm 45 is rich in literary features. Expositors generally concede that this ancient *Liebeslied* or love poem is a wedding song. Unlike the typical classical *epithalmium*, however, no ante-chamber chorus is utilized here, its place being assumed by the lyricist himself. In addition, if certain elements of the translation suggested below are correct, part of the psalm may be viewed as a sort of literary blazon, praising the weaponry wherewith the king is attired almost as if it were a coat of arms.

Above all, of course, the psalm is a lyric poem. As such, it bears marks typical of such pieces, such as (1) a desire to reach an audience (vv 2-5, 11-14), (2) a willingness to be overheard (vv 6-7), and (3) a basic commonness or simplicity of construction.⁶ The latter point seems to be at odds with the previous observation that parts of the texts are difficult to interpret. However, it is no doubt only the modern reader who has difficulties, not the original hearers. In any case, the difficulties are confined to just a few lines.

Overall, the psalm exhibits the normal elements of Hebrew poetic expression. Thus, it contains the usual features of stock pairs (e.g., *שמעי / ורחמי* / 'listen and incline your ear', v 11 [cf. the frequent negative use of this pair in Jeremiah]; and *שמחת וגיל* / 'joy and gladness', v 16),⁷ familiar themes (e.g., truth and justice, v 5 [cf. Pss 10:14-18; 82:3-4; 146:9]; righteousness and the king[dom], v 7 [cf. 2 Sam 23:3-5; Pss 72; 85:11-14]; and righteousness versus iniquity, v 8 [cf. Ps 7:7-11; Gen 18:25; Prov 12:26, 28]), and well-known motifs such as the king as defender of the poor (v 5; cf. Pss 10:14-18; 82:3-4; 146:8),⁸ the right hand as the emphatic designation of honor, vigor,

³Walter Kaiser, Jr., *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981) 89.

⁴E. Smick, "Old Testament Theology: The Historico-Genetic Method," *JETS* 26 (1983) 145-55.

⁵D. Stuart, *Old Testament Exegesis* (Philadelphia: Westminster, 1980.)

⁶See the full discussion of C. M. Ing, "Lyric," *Cassell's Encyclopaedia of Literature*, ed. S. H. Steinberg (London: Cassell, 1953) 1:354-60. The versification for the Psalms in this article follows that of the Hebrew Bible.

⁷See M. Dahood, "Ugaritic-Hebrew Parallel Pairs," *RSP*, 1, 354.

⁸See further R. Patterson, "The Widow, The Orphan and The Poor in the Old Testament and the Extra-biblical Literature," *BSac* 224 (1973) 223-34; cf. Antoon Schoors, "Literary Phrases," *RSP*, 1, 59-62.

TABLE 1

Schematic Outline of Psalm 45

Portion	Subject Matter	Verses	Progression Type
A	(Poetic Introduction)	2	
	Praise of the King	3-10	
	His Person	3-6	Descriptive
	His Position	7-10	Expository (7-8) Descriptive (9-10)
(N.B.)	"Daughter"	10	
B	(Poetic Introduction)	11-13	
	Praise of the Queen	14-18	
	Her Appearance	14-16	Descriptive/dramatic
	Her Avowal	17-18	Expository/(dramatic)*

*For details as to transitional patterns, see the helpful discussion and rich bibliographical data given by H. van Dyke Parunak, "Transitional Techniques in the Bible," *JBL* 102 (1983) 525-48.

and strength (vv 5, 10; cf. Exod 15:6, 12; Ps 16:8, 11),⁹ and the father and son (v 17; cf. Pss 2; 89:28f.; 103:13).¹⁰ All of these are wedded to a basic grid of Hebrew parallelism, in this case a rhetorical parallelism that fits the stated needs of lyricism for progression, whether descriptive (vv 3-6, 9-10), dramatic (vv 14-16), argumentative (vv 11-13), or expository, as demonstrated not only throughout the psalm but especially in vv 7-8 and 17-18.¹¹

Interestingly enough, the poet's variegated employment of lyric progression follows closely the transitional patterns of the psalm's structure. The psalm falls into two major portions (vv 2-10 and vv 11-18)—each introduced by the psalmist's own words (v 2 and vv 11-13)—after which the first section focuses upon the king, the second, the queen. The lyric poem may be analyzed as A/B in form. However, the presence of the key term "daughter" linking the two halves of the psalm in a *concatenatio* technique necessitates the refining of the pattern. Because the linked term "daughter" in v 10 corresponds to the subject of the second portion of the poem (forming an unbalanced *concatenatio*), the psalm may be rendered schematically Ab/B. Thus, the psalm may be schematized as in Table 1.

⁹For discussion of the motif of the right hand, see my note at 2 Kgs 22:2 in the forthcoming *Expositor's Bible Commentary*, vol. 4 (Grand Rapids: Zondervan) and R. Patterson, "The Song of Deborah," in *Tradition and Testament*, eds. John S. Feinberg and Paul D. Feinberg (Chicago: Moody, 1981) 140, 156.

¹⁰The concept of God as Father to Israel, his son, is well attested in the OT (e.g., Exod 4:21-23; Isa 63:16; Jer 3:4, 19; Hos 11:1, etc.). For the king as God's son, see J. H. Eaton, *Kingship and the Psalms* (Downers Grove: Allenson, 1975) 146-49.

¹¹For the term rhetorical parallelism (but with wider application), see Kaiser, *Toward An Exegetical Theology*, 222-27; for the isolation and importance of literary

Psalm Type

Although it has not always been included among the Royal Psalms by form critical scholars, modern scholarship increasingly tends to place Psalm 45 in that category.¹² Certainly the elevated tone and rich vocabulary of the psalm, as well as its ready application to Messiah in both Jewish and Christian traditions, argue that the psalm commemorates the wedding of some king in the Davidic line.¹³

Further, its title affirms that the psalm is part of a double collection of Korahite Psalms (Pss 42–49 and 84–85, 87–89), whose basic orientation is the praise of God through the reigning king (cf. v 7 with Pss 44:5; 46:6–12; 47; 48:2–4, 9, 15; 84:4; 85:5; 89).¹⁴ Accordingly, the king is God's anointed (v 8, cf. Ps 89:21, 39, 52) through whom God is victorious over the nations (vv 4–6, cf. Pss 42–43; 44; 46:8, 10–12; 47; 48:6–9; 89). The other Korahite Psalms emphasize that the king lives in close personal relationship with God and addresses him personally (Pss 42:2; 43:1; 44:2; 48:10, 11; 89:47, 50, 52), puts his trust in God (Pss 42:6, 12; 43:5; 84:13), and finds in him alone his redemption and place of refuge (Pss 43:1; 44:2–9, 24–27; 46:2–8; 47; 48:2–4, 9; 49:6–8, 15–16; 84:12–13; 85; 87), even in times of exile and distress (Pss 42–43; 44; 88). The king is conscious of God's love (Pss 42:9–10; 44:4–8; 85:8; 89:21–34), reproduces God's righteousness in his life (Pss 43:3; 49:15; 84:12–13; 85:11–14; 89:3–6, 15–17), and worships him in the appointed services (Pss 42:3–6; 43:3–4; 46:5; 48:10; 84; 87).¹⁵ In the light of all of this, the psalm may safely be assumed to be

features common to Ugaritic and Hebrew see the various extended discussions in *RSP*, I, II, III. For a discussion of poetic progression, see C. F. Main and P. J. Seng, *Poems* (Belmont, CA: Wadsworth, 1961) 242–62.

¹²For details see J. H. Eaton, *Kingship*, 1–86 and also M. Dahood, *Psalms* (AB; Garden City: Doubleday, 1966) 1:270; R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969) 991; and J. H. Hayes, *An Introduction to Old Testament Study* (Nashville: Abingdon, 1979) 312–13.

¹³See further, M. Buitenhuis, *The Psalms* (New York: KTAV, 1969) 83–84; J. H. Eaton, *The Psalms* (London: SCM, 1979) 123. Contrariwise, M. D. Goulder (*The Psalms of the Sons of Korah* [Sheffield: University of Sheffield, 1982] 130–35) argues for a Northern Kingdom cultic setting first composed for the marriage of Ahab and Jezebel and then utilized in subsequent festal liturgies.

¹⁴That the Korahite Psalms should have a Davidic/Royal orientation with special attention to the cultus is only natural. The Korahites were closely identified with David right from the beginning of his adventures (1 Chron 12:6) and became intimately involved with the worship services set by David (cf. 1 Chron 6:18–12; 9:17–34; 26:1–19; Ps 84:11). The full expression of Korahite theology is found in Psalm 89.

¹⁵Other Korahite emphases are also found in Psalm 45, such as the place of the lyricist (v 2, cf. Pss 49:1–5; 89:1–2) and the emphasis on the right hand (vv 5, 8, 10; cf. Pss 44:4; 48:11; 89:14, 26, 43). In a very real way all the above features are gathered

a Royal Psalm celebrating the marriage of a king¹⁶ in the line of David (with whom God had entered into everlasting covenant [cf. 2 Sam 7:12–19; 1 Chron 17:7–27; Ps 89]).¹⁷

Grammatical-Historical Context

The question of the origin and *Sitz im Leben* of the psalm has been greatly disputed. Some have suggested a late date in the Persian period (understanding the psalm to have been written in honor of the bridal ceremony of a Persian queen),¹⁸ or even as late as the Ptolemaic period.¹⁹ The majority of modern commentators consider the psalm to be pre-exilic. However, here again many suggestions as to the time and occasion of its composition have been put forward. Perowne retains the older suggestions of Christian tradition that the marriage is Solomon's.²⁰ Hitzig prefers the marriage of Ahab and Jezebel, a view followed vigorously by Buitenwieser and Goulder.²¹ Franz Delitzsch argues eloquently for the marriage of Jehoram of the Southern Kingdom and Athaliah, daughter of Ahab and Jezebel of the Northern Kingdom.²² Still others associate the psalm with Jeroboam II²³ or Josiah,²⁴ or despairing of finding its original royal occasion, suggest its lasting quality is found in its annual use in an enthronement ceremony or its repeated use at the marriage ceremony of subsequent kings.²⁵

The wide disagreement among scholars as to the Psalm's *Sitz im Leben* makes a final assignment to any specific occasion most tenuous. Perhaps Delitzsch's view is most commendable. Linguistically, while the poem should probably not be understood to be as thoroughly

together in Psalm 89. For the place of the Korahite Psalms within the several collections of the Psalter, see O. Eissfeldt, *The Old Testament An Introduction*, trans. P. R. Ackroyd (New York: Harper, 1976) 449–50.

¹⁶The attempts of T. H. Gaster ("Psalm 45," *JBL* 74 [1955] 239–51) to interpret the psalm as non-royal seem ill-conceived.

¹⁷For the place of Psalm 45 among the Messianic Psalms, see below.

¹⁸See the discussion in J. J. S. Perowne, *The Book of Psalms* (Grand Rapids: Zondervan, 1976) 1:367.

¹⁹See e.g., M. Buitenwieser, *The Psalms*, 84.

²⁰Perowne, *Psalms*, 1:366–69. The identification of the proposed Solomonite bride is also in dispute, some opting for the daughter of Pharaoh, others for the daughter of Hiram of Tyre.

²¹See Buitenwieser, *Psalms* 85–89; and M. Goulder, *Psalms of Korah*, 133–35.

²²See Delitzsch, *Psalms*, 1:74–76.

²³Buitenwieser, *Psalms*, 84.

²⁴See J. Mulder, *Studies on Psalm 45* (Witsiers: Almelo, 1972).

²⁵See J. H. Eaton, *Kingship*, 118–20; cf. J. Goldingay, *Songs from a Strange Land* (Downers Grove: InterVarsity, 1978) 81; and N. R. Lightfoot, *Jesus Christ Today* (Grand Rapids: Baker, 1976) 61.

which, due to inspiration of God, has abiding theological value and devotional application for all its readers.

Contextual Analysis

As noted in the previous literary analysis, after the title (v 1) the psalm may be divided into two major segments: (1) in praise of the king (vv 2–10) and (2) in praise of the queen (vv 11–18). Each segment is introduced by the psalmist's own words about the object of his singing (vv 2, 11–13). The psalm may be outlined as follows:

Title (v 1)

I. *In praise of the king* (vv 2–10)

- A. Poetic prelude (v 2)
- B. His portrayal (vv 3–6)
- C. His position (vv 7–10)

II. *In praise of the queen* (vv 11–18)

- A. Poetic advice (vv 11–13)
- B. Her appearance (vv 14–16)
- C. Her avowal (vv 17–18).

In Praise of the King

In his love song composed for the royal wedding, the psalmist “pictures” himself as present at the various stages of the wedding preparations. First he sees himself seated within the royal dressing chambers at the robing of the king. He awaits his opportunity to sing the king's praises:

My heart is astir
With a goodly word.
I myself would surely sing,
My composition to the king;
(For) my tongue is the pen
Of a talented bard.³¹

As a prelude to the entire psalm, the poet reports his extreme excitement at the prospect of performing his song which had been composed for the occasion. It was doubtless sung to musical accompaniment. He mentions the fluttering of his heart;³² yet, he hopes that

³¹סוֹפֵר מְהִיר / ‘proficient scribe’. With all the skill of the most expert scribe, the psalmist's tongue would move through his composition. For discussion of the songfulness of the whole verse, see Buttenwieser, *Psalms*, 89.

³²Cf. Akkadian *raḥāšu*, ‘be astir’, and Arabic *raḥasa*, ‘flutter’, ‘move’.

his words will be articulate and appropriate so that his tongue moves as skillfully as the pen of a proficient scribe.³³

The prelude finished (v 2), the poet begins his lyric with a progressive description that portrays the robing of the king (vv 3–6). He begins with the king's person:

You are the fairest of men
Grace(iousness) flows from your lips
Therefore God has blessed you forever.

[v. 3]

He is the fairest of men.³⁴ He has above all an inner, God-given beauty that is demonstrated in the outward expressions of life (cf. Prov 22:11; Eccl 10:12; Luke 4:22). Accordingly, God has granted to him an everlasting blessedness—the very graciousness of the king is evidence that God has blessed him.

The psalmist moves next to a description of the king's robing:

Gird your sword upon (your) thigh
"The hero of (your) strength and majesty"
And by your majesty, succeed!

Mount up upon "For the word of truth"
And (so) bring justice to/defend the poor.

Then may your right hand teach you awesome things,
(With) your sharpened arrows
Peoples shall fall beneath you,
(Pierced) through the heart, the enemies of the king.

[vv 4–6]

These verses are extremely difficult. One needs only to glance at the various versions and translations and notice the efforts of the commentators to see the widely differing results. These verses remain a *crux interpretum*.

The following discussion suggests that vv 4–5 are built around a double imperative with the whole image being closed by a jussive of wish in v 6. These verses, then, describe ideally the investiture of the king. His are the garments of a heroic and mighty warrior. He is to put on his mighty sword, "The Hero of Strength and Majesty," by

³³Buttenwieser may be right in suggesting that the mood of the verb is one of wish, not an indicative; see Buttenwieser, *Psalms*, 82, 89. The poet's essential modesty is thus preserved.

³⁴The Hebrew פִּעֲלָעַל form seems to be used here of an action which by repeated use produces a qualitative state of character. See further, *GKC* § 55e. Craigie, *Psalms* 1–50, 336 calls attention to Ugaritic *tipp*, 'she beautifies herself'.

which he shall surely succeed. He is to mount up³⁵ upon his royal chariot, "For the Word of Truth," and so ride out to bring justice to all, especially to the downtrodden and disadvantaged of society. Accordingly, by his strong right hand he shall learn many awesome things and by his skillful bowmanship, the king's enemies shall fall beneath him.³⁶

Thus understood, this passage falls into line with the naming practices of the ancient Near East. Names were extremely important, being used not only to identify persons but, at times, to be descriptive of one's nature or character.³⁷ Indeed, he who or that which had no name, in a sense, did not exist.³⁸ Thus, the Akkadian phrase *mala ša*

³⁵על רכב often means "mount up upon" (cf. Akkadian *rakābu*, see *AHW*, 944 and the informative discussion of G. Liedke in *THAT*, 2:778–82). See especially 1 Sam 25:42; 2 Sam 19:27; 1 Kgs 13:13–14; 18:45; and 2 Kgs 9:16 where רכב is used of mounting together with an accompanying activity. Such familiar phrases as רכב בערכות / 'rider on the clouds', (Ps 68:5; cf. Ugaritic *rkb ʿrpt*) and רכב השמים / 'he who rides the heavens' (Deut 33:26; cf. Ps 68:34), as well as רכב על-עב קל / 'he who rides upon a swift cloud', (Isa 19:1) may all likewise be understood as "he who mounts/is mounted upon the clouds/heavens." The meaning "ride upon" is, of course, equally possible. If this latter meaning is the proper one for Psalm 45, the two verses here anticipate the description of Christ the victor in Rev 19:11–16. For a full description of the divine epithet, see A. Cooper, "Divine Names and Epithets in the Ugaritic Texts," *RSP*, 3:458–60. For an interesting discussion as to the background of the picture in Rev 19:11–16 see R. H. Mounce, *The Book of Revelation* (NICNT; Grand Rapids: Eerdmans, 1977) 343–48.

³⁶The last line of v 6 defies final solution. The troublesome בלב may hide some well-understood elliptical phrase such as "smitten in/pierced through the heart." For brachylogy formed by omission of a clearly understood verb, see R. J. Williams, *Hebrew Syntax* (2d ed.; Toronto: University of Toronto, 1976) § 591. For the motif of the vanquished foe lying beneath the feet of the victor, see A. H. Gardiner, *Egypt of the Pharaohs* (Oxford: Clarendon, 1961) 286; cf. *ANET*, 136.

³⁷See further, R. deVaux, *Ancient Israel*, (New York: McGraw-Hill, 1961) 43–48.

³⁸Although U. Cassuto (*A Commentary on the Book of Genesis*, trans. I. Abrahams [Jerusalem: Magnes, 1978] 1:130) is correct in pointing out that Adam's naming of the animals underscored his God-given leadership over them, and H. C. Leupold (*Exposition of Genesis* [Grand Rapids: Baker, 1942] 1:131–32) and C. F. Keil and F. Delitzsch (*Biblical Commentary on the Pentateuch* [Grand Rapids: Eerdmans, 1956] 1:89) are right in emphasizing that the various animal names are given with deep insight into their character, in a full sense their very existence depended upon being named (from a Semitic point of view). Notice, for example, the opening lines of the *Enuma Elish* (*ANET*, 60–61):

When on high the heaven had not been named,
Firm ground below had not been called by name, . . .
When no gods whatever had been brought into being,
Uncalled by name, their destinies undetermined—
Then it was that the gods were formed within them.
Lahmu and Lahamu were brought forth, by name they were called.

šuma nabū / 'everything which is called by/bears a name' means anything that exists at all. The Code of Hammurapi expresses this idea by the phrase *awilutum ša šumam nabiât* / '(any) man who is called by/bears a name'.³⁹ In the Egyptian Book of the Dead, the report that "my name was not carried off" means that the man himself was not so treated.⁴⁰

Not only persons and animals but objects were considered to be sharers in the essential nature of their name. E. Lefébvre observes:

The name of a person or a thing is an effective representation of it, and thus becomes the object itself in a less substantial and more adaptable form, which is more susceptible to intellectual treatment: in short, it forms a mental substitute. . . . The name, which we regard as an image of the object in question, seems consequently to be an essential element or projection of it.⁴¹

Hence, in the ancient Near East everything was given a name: gods, the months of the year (months were named after gods), persons, and cities (e.g. "Bond of heaven and earth," i.e., Nippur; cf. Jer 33:16, Ezek 48:35). Temples received such names as Egirzalanki, "The temple which is the joy of heaven and earth," and palaces and their courts bear such illustrious names as "May Nebuchadnezzar live, may he who provided for Esagila live to old age" (cf. 1 Kgs 7:2) and "Court of the Row of the Socles of the Igigi." Gates bore names such as "Enlil keeps the foundation of my city secure" and "Ninlil creates abundance" (cf. Ezek 48:35–39; Neh 2:13–15; Acts 3:2), as did walls (e.g., "Baal has shown it favor" [cf. Neh 3:8]) and canals (e.g., "Hammurapi is the source of abundance for mankind").⁴²

For the purposes of the context of Ps 45:4–5, it is important to notice that, much as Prince Valiant had his "Singing Sword" or Alexander the Great had his famous warhorse Bucephalus, weapons were often similarly named in the ancient Near East:

Enlil raised the bo(w, his wea)pon, and laid (it) before them,
The gods, his fathers, saw the net he had made.
When they beheld the bow, how skillful its shape,

³⁹See G. R. Driver and J. C. Miles, *The Babylonian Laws* (Oxford: Clarendon, 1960), 2:100, 292; cf. *CAD*, "N," 1:35.

⁴⁰See the notice by G. Contenau, *Everyday Life in Babylon and Assyria* (New York: Norton, 1966) 161.

⁴¹As cited by Ibid. See, also the dynamic quality of the divine name as discussed by T. Boman, *Hebrew Thought Compared with Greek* (New York: Norton, 1970) 105–6.

⁴²See the extended discussion in G. Contenau, *Everyday Life*, 158–62; see also *CAD*, "N," 1:33–35. Note also the Solomonic pillars, Jakin and Boaz (1 Kgs 7:21).

His fathers praised the work he had wrought.
 Raising (it), Anu spoke up in the Assembly of the gods,
 As he kissed the bow: "This is my daughter!"
 He named the names of the bow as follows:
 "Longwood is the first, the second is (. . .);
 Its third name is Bow-Star, in heaven I have made it shine."⁴³

The Ugaritic god Kothar-w^e-Ḥassis named the two weapons that he gave to Baal, *Yagruš* / 'Driver' and *Aymur* / 'Expeller'. Sennacherib named his javelin "Piercer of throats," his battle helmet "Emblem of battle," and his chariots "Conqueror of enemies," and "Vanquisher of the wicked and evil."⁴⁴

If the Israelite king is viewed as possessing named battle weapons, they all would bear designations especially appropriate to the king's role as God's earthly representative. They would depict his struggle against the forces of evil and for the cause of righteousness.⁴⁵ The sword would symbolize the God-given strength which alone would guarantee triumph against his and God's foes. His chariot would remind him of his obligation to effect the justice of the poor and disadvantaged, so often an object of exploitation. The poetic challenges remind one of Ḥammurapi's famous boasts that the gods had called him, "To make justice appear in the land, to destroy the evil and wicked (and so that) the strong might not oppress the weak," and "so that the strong might not oppress the weak (so as) to give justice to the orphaned (homeless) girl and to the widow."⁴⁶ As God himself, the king will triumph gloriously (and God would triumph through the king).⁴⁷ The enemy, being felled by the unswervingly accurate arrows propelled from the king's bow, would lie prostrate and trampled under foot.

The ideal representation of the robed king gives way to an expository analysis of his royal position:

⁴³ANET, 69.

⁴⁴R. Borger, *Babylonisch-Assyrische Lesestücke* (Roma: Pontificium Institutum Biblicum, 1963) 3:49, 50 (Sennacherib, V, 68-73; VI, 7-8). For the Ugaritic sources, see C. Gordon, *UT*, 316.

⁴⁵Craigie (*Psalms 1-50*, 339) aptly remarks, "he has a warrior's sword, but its use . . . is such that he is accorded characteristics normally reserved for God, namely 'splendor' and 'majesty' (v. 4; cf. Ps 96:6). His battles are on behalf of truth, humility and righteousness (v. 5); his enemies, against whom he rides out in battle, are the enemies of the same virtues, and therefore must be conquered." For the figure of God as a mighty, fully equipped warrior riding forth in his battle chariot, see Hab 3:8-15; Ps 18:14ff.; 77:15-18.

⁴⁶See CH 1a:32-39; XXIVb:59-62. For the prevalence of similar themes throughout the ancient Near East, see the bibliographical data in n. 8.

⁴⁷Cf. Exod 15:6, 12, see also n. 9.

Your throne, O God
Is forever;⁴⁸
A sceptre of righteousness
Is the sceptre of your kingdom.

You have loved righteousness and hated wickedness;
Therefore, God, your God, has anointed you
With the oil of gladness above your companions.

[vv 7–8]

The supposed difficulty of calling the idealized king אלהים was addressed long ago by Delitzsch:

And since elsewhere earthly authorities are also called אלהים, Ex. xxi. 6, xxii. 7 sq., Ps. lxxxii., cf. cxxxviii.1, because they are God's representatives and the bearers of His image upon earth, so the king who is celebrated in this Psalm may be all the more readily styled *Elohim*, when in his heavenly beauty, his irresistible doxa of glory, and his divine holiness, he seems to the psalmist to be the perfected realization of the close relationship in which God has set David and his seed to Himself.⁴⁹

It was because the earthly Davidic king ideally personified God on the throne that he could justly be called god.⁵⁰ God, then, reigned through the king who, as did his sovereign who had anointed him, was to love righteousness and hate wickedness—righteousness was to be the very sceptre of his kingdom.

Ps 45:7 was considered messianic by Jewish and early Christian interpreters alike. One need not become enmeshed in controversy over whether the words have direct/primary reference to Christ or to a Judean king. Based on the Davidic Covenant (2 Sam 7:12–29; 1 Chron 17:7–27; and Psalm 89) which remains inviolable (cf. Jer 23:5–6; 33:14–17; and Ezek 34:20–24; 37:21–28), the promise of God

⁴⁸Virtually every conceivable means of translating the opening lines of v 7 has been tried: (1) Your throne is God forever, (2) Your throne of God is forever, (3) Your throne is like God's, forever, (4) May your throne be divine forever, (5) God has enthroned you forever, (6) The eternal and everlasting God has enthroned you, etc. The translation of אלהים as a vocative (which nearly all expositors concede is the straightforward sense of the Hebrew) is fully defensible here. See further A. M. Harman, "The Syntax and Interpretation of Psalm 45:7," *The Law and the Prophets*, eds. J. H. Skilton, M. C. Fisher and L. W. Sloat (Philadelphia: Presbyterian and Reformed, 1974) 337–47.

⁴⁹F. Delitzsch, *Psalms*, 2:83; see further M. Goulder, *Psalms of Korah*, 130.

⁵⁰See also 2 Sam 23:2–7. For a detailed discussion of the relationship of God to the Davidic king who was to rule as though he were identified with God himself and who was to live out God's person and standards in his life, see J. H. Eaton, *Kingship*, 135–97.

is irrevocable, whether applied to David, his royal descendants or to the greater descendant, Christ himself (cf. Luke 1:68–69 and Acts 13:32–37).⁵¹

The mention of the king's anointing⁵² becomes the hook/linkage to return to a description of the present ceremony. Similarly, the mentioning of stringed instruments out of the palace is a springboard for envisioning the time when the king shall stand in the palace, his new queen beside him:

Myrrh and Aloes, cassia (too)
(Are) all your garments;
From an ivory palace,
Stringed instruments make you glad.

[v 9]

Craigie sets the scene well:

The anointing with oil (v. 8) refers poetically to the anointing of the king for his royal task, but the immediate point of reference is probably to be found in the activities of the wedding ceremony as such; the king would be anointed as a part of the preparation for the celebration itself. . . . After the anointing, the groom would be decked in royal robes, fragrant with precious perfumes (v. 9a); in the background, the stringed instruments can already be heard striking up their music (v. 9b).⁵³

The general facts concerning the ancient Near Eastern wedding ceremony are clear and the details of the psalm fit well those data.⁵⁴

⁵¹Although some poetry is designedly prophetic (cf. Ps 16:10 with Acts 2:25–31), such need not be the case here. For the relationship of poetry and prophecy, see W. C. Kaiser, Jr., "The Promise to David in Psalm 16 and Its Application in Acts 2:25–33 and 13:32–37," *JETS* 23 (1980) 207–18; D. N. Freedman, "Pottery, Poetry, and Prophecy: An Essay on Biblical Poetry," in *The Bible in Its Literary Milieu*, eds. V. L. Tollers and J. R. Maier (Grand Rapids: Eerdmans, 1979) 92–98. N. R. Lightfoot (*Jesus Christ Today*, 61) appropriately remarks, "The psalm is an ideal representation of the king and his kingdom, not a description of things as they actually were at any one time in history. The author of Hebrews regards the passage as intensely messianic and sees the reign of the Messiah as the perfect fulfilment of the ideal depicted in the Old Testament." For the relationship of the Davidic Covenant and the Royal Psalms, see W. C. Kaiser, Jr., *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978) 159–64.

⁵²For the "oil of gladness," see n. 27. The placing of God's anointing of the king after a discussion of the enthroned king may be intentional, containing a veiled hint of Messiah. The precise order for the present arrangement of the Korahite Psalms as a whole can be discerned in terms of linkage, each succeeding psalm containing some distinct hook to the immediately preceeding psalm.

⁵³Craigie, *Psalms 1–50*, 339.

⁵⁴See deVaux, *Ancient Israel*, 33–34; cf. Goldingay, *Songs*, 81.

Here, having sketched the lovely scene of the pleasantries of the occasion (the anointing [v 8b], the sweet smelling garments⁵⁵ and the fine music [v 9]),⁵⁶ the poet foregoes chronological description⁵⁷ to carry through his discussion concerning the king to that moment when his bride⁵⁸ will stand in the marriage hall of the palace beside him, a lovely treasure bedecked in garments woven of finest gold (v 10).

The/a princess is with/among your prized ladies
The queen stands at your right hand
(Clothed in) the gold of Ophir.

[v 10]

In approaching this time, the author thus provides himself with a hook by which to turn his attention to the bride herself (vv 11–16).

In Praise of the Queen

As with the former section, so this portion begins with the words of the poet. Having approached the time when his bride shall stand beside her royal groom, the psalmist interrupts his narrative with some words of wisdom:

Hear, O daughter, and see
Yea, incline your ear;
Forget your people
And your father's house.

⁵⁵For the importance of spices in the Ancient Near East see G. W. Van Beek, "Frankincense and Myrrh," *BA* 23 (1960) 69–95. For the significance of myrrh in relation to the visit of the magi at the birth of Christ, see R. Patterson, "Special Guests at the First Christmas," *Fundamentalist Journal*, 2 (1983) 31–32, 39.

⁵⁶מְנִי is frequently emended to מִנִּים ("stringed instruments"). It may, of course, also be pointed as a plural construct followed by a verbal sentence: "The stringed instruments which make you glad" (cf. *GKC* § 130d). The fact that the palace here would be the groom's does not set aside the custom that musicians would come from both courts when royal marriages were involved. This may account for the use of the plural form for "palaces" in this verse. All of this, together with the details relative to the "ivory palace," may help in determining the occasion for the psalm. See n. 28.

⁵⁷For the interruption of chronology for topical purposes in narrative structure, see my remarks concerning literary form in the forthcoming *Expositor's Bible Commentary* volume on Kings.

⁵⁸Since שָׂגֵל is singular, probably the corresponding parallel term that precedes, בָּנָה, should be viewed as a dialectical singular rather than being retained as a plural (despite the presence of a harem). Although some have suggested that the queen involved might have been the dowager, the flow of the narrative argues for the bride herself. If the queen in question was Athaliah, the term retains a certain appropriateness; see n. 29.

Let the king desire your beauty
 For he is your master;
 Bow down to him,
 And the daughter of Tyre (shall come) with a gift,
 The wealthiest of people shall entreat your favor.
 [vv 11–13]

As he had charged the anointed king (v 3), so he admonishes the queen.⁵⁹ She is to take careful note of his words and understand that past allegiances are now secondary. “Forget your people and your family”—the language is designedly hyperbolic to remind her that as no longer merely a princess but a queen, her primary obligation is to the king of Judah (God’s appointed ruler). Further, her very subservience to him, proper as it is (he is her master), will have personal and practical benefits. The king will desire her in all her beauty all the more.⁶⁰ Moreover, personal recognition will come to her,⁶¹ for wealthy people⁶² will entreat her favor with rich gifts.⁶³

Now the poet allows his audience to see the bride herself:

All glorious is the princess within;
 Her garment is made from finely worked gold.
 Over a richly textured carpet, she is led to the king;
 The virgins, her companions, behind her, being brought to you.
 They are conducted with joy and gladness; entering the palace of the king.⁶⁴

[vv 14–16]

⁵⁹Notice that the hook בנת, now cast in proper southern dialect, בת, undergoes word play in this section (vv 11, 13) and also serves as a key term in the next subsection beginning with v 14. Note also the familiar poet’s device of mixing imperative and jussive forms.

⁶⁰The bride’s beauty (יפה) stands in (inferior) parallel to the extolling of the king (v 3).

⁶¹ובת־צַר can be variously understood: (1) of the bride, the *waw* being vocative, (2) of the Queen of Tyre (could it be an indication of the bride’s people and family whom she has been charged to forget, thus making her a Phoenician princess?), (3) of the Tyrians, the term being used as a designation for the nation/city itself as is common in the prophets (so Leupold), or (4) of a “Tyrian robe” (so Dahood, reading *bot sôr*); but such a pointing ignores the word play on בַּת, ‘daughter’. Likewise, Dahood’s suggestion to take עַם־שִׂירִי as “banquet guests” is extremely forced.

⁶²Whether the phrase refers to rich Tyrians only or to rich people in general is debated.

⁶³חלה (cf. Arabic *ḥalāʾ*) means to “be sweet,” “make soft,” hence the force, “conciliate.” The climactic parallelism determines that both the Queen of Tyre and the wealthy shall seek her favor with suitable gifts.

⁶⁴Notice again that בַּת is the hook that carries the poem to the next discussion.

In her quarters within the palace,⁶⁵ the princess is seen in all her finery. Her inner happiness radiates both from her person and through the splendid wedding dress of delicately woven gold. She is "all glorious."

The narrative progresses. The bride, now attired in her richly embroidered garments is ready for the festive occasion. Here she comes! She is escorted out of her chambers and to the marriage hall of the palace by her ladies-in-waiting.⁶⁶ It is a happy scene. Amidst songs of love and unrestrained joy,⁶⁷ the princess reaches the palace, enters the great hall, travels down the richly variegated rug laid down for the occasion,⁶⁸ and takes her place beside the king.

Here the scene breaks off.⁶⁹ There is no mention of the great feast that doubtless followed.⁷⁰ Rather, the poet leaves his hearers with these words:

⁶⁵פנימה 'within', may be elliptical. Buitenwieser (*Psalms*, 91) suggests some such phrase as כִּית פְּנִימָה 'in the palace' (cf. 2 Kgs 7:11). Since the bride is led to the palace proper in v 16, the word would then, as Kidner (*Psalms* 1-72, 173) points out, refer to her dressing chambers. M. Goulder (*Psalms of Korah*, 135-36), suggests that פְּנִימָה designates the women's quarters to which the bride goes to lay aside her day clothing to put on her "still more splendid night attire." Thus, clad in beautiful embroidered night attire, she is carried on a richly embroidered sedan chair to the king's chambers, accompanied by her escorts, and to the cheers of the watching crowd (vv 14-15). Certainly פְּנִימָה has occasioned many interpretive guesses. My wife's suggestion that the word may refer to the bride-to-be's inner radiance and happiness which rivals the external splendor of her wedding garment is not without merit.

⁶⁶Because the person of the king is the chief focus of the poem (even here in the description of the bridal possession), the queen is pictured as coming to the prince/king. The enallage, so common in poetry (cf. Song of Solomon), is understandable and makes unnecessary suggestions to emend the text.

⁶⁷Cf. Jer 16:9.

⁶⁸Dahood (*Psalms*, 1:275) suggests reading *liṣqāmōt* here and understanding the word to refer to a group of professional brocaders (cf. 2 Kgs 23:7). He notes the presence of those who did brocading in gold in ancient Ugarit. Most commentators retain the idea of the queen's variegated garments, mentioned in the previous verse. I am inclined to follow the suggestion of Perowne (*Psalms*, 1:378-79) who conjectures that the reference is to a richly colored tapestry laid down before the palace over which the bridal procession would enter into the marriage hall: "But I think Maurer is right in rendering *In stragulis versi-coloribus*. He observes that the dress of the bride has already been mentioned twice, ver. 9(10), and 13(14); and that the prep. ל is not used of motion to a place, but of rest in a place. It is used of walking *on*, or *over*, Hab. i.6." Maurer's observation regarding the use of the preposition has been reenforced in recent days by M. D. Futato, "The Preposition 'Beth' in the Hebrew Psalter," *WTJ* 41 (1978) 68-83, who emphasizes that ל means "position at, pertaining to or belonging to" (p. 71). Futato's careful presentation of the data relative to the idiomatic employment of preposition plus verb in the Northwest Semitic languages, constitutes a needed correction to those who would freely interchange or find excessive overlap in the semantic fields of the various Hebrew prepositions.

⁶⁹So understood, the descriptions of both groom (v 10) and bride (v 16) end with the mention of the palace.

⁷⁰See deVaux, *Ancient Israel*, 34.

Instead of your fathers, will be your sons;
 You will set them as princes throughout the land.
 I shall make your name to be remembered through all generations;
 Therefore shall peoples thank you forever and ever!

[vv 17–18]

Since the object of the address given in the MT is masculine, the words must be intended for the king. But who is the speaker? It is frequently assumed to be the psalmist himself. Yet one must not forget, as Buitenhuis has stated in another connection, that modesty was becoming to the ancient singer no less than the modern one.⁷¹ Accordingly, although the psalmist may have used imperatives to encourage the king to perform his royal functions in righteousness (vv 4–5) and to admonish the foreign princess (vv 11–13), it seems unlikely that he would assert that in the flow of history, as the royal family grew and (ideally) extended its sway, the psalmist's poem would cause the king's name to be everlastingly remembered.

Two other possibilities commend themselves. (1) The poet may be recording God's own added blessing on the occasion, renewing his promise to his earthly representative—a pledge that will find consummation in the messianic king. (2) The words may contain the loving commitment of the bride to the king. Since a bride did not speak at all at an ancient Near Eastern wedding ceremony, these words would then be part of the exchange of the royal pair within the wedding chambers. If so, the psalm ends on a note of tender intimacy.

THE SIGNIFICANCE OF THE PSALM

Contextual Application

Historically

Although no final decision was made for the setting of the psalm in this paper, it has been noted that an excellent case can be made for the wedding of Jehoram and Athaliah. Assuming for the moment that Delitzsch is correct in assigning this psalm to that event, it is instructive to note the lessons of history.

Certainly it is true that a lasting marriage must be based upon more than physical attraction. Interestingly enough, while the psalmist praises the beauty of the queen in her lovely attire, nothing is said of her spiritual or moral qualities. Indeed, if that princess was Athaliah, the omission is all the more meaningful. Athaliah was to prove herself every bit the reflection of her mother, Jezebel. For, when Jehoram had died and his son Ahaziah was killed in the wild events surrounding Jehu's *coup d'état* (2 Kgs 8:28–29; 9:14–29), Athaliah seized the

⁷¹See n. 33.

power of state for herself, killing all the royal males except for Joash, who had been concealed by Jehosheba and Jehoiada (2 Kgs 11:1-3). She subsequently initiated her mother's debased pagan religion into the Southern Kingdom and ruled wickedly for some seven years.

Nor was the ideal king, Jehoram, any real bargain. Although he is commemorated as a capable warrior, he is also remembered as a wicked king who slew all his brothers (who might have proved to be rivals to the throne of Jehoshaphat) and was probably influenced by his wife's heathenism. Accordingly, God punished Judah with revolts and outright invasion, and Jehoram was personally afflicted with an incurable disease. So loathsome was this man, that he was buried without proper state ceremony (2 Chronicles 21).

Theologically

The importance of the person of the king has been noticed. In a very real sense Psalm 45, as the Korahite Psalms in general, is a reminder that the welfare of God's people was intricately intertwined with and indissolubly bound to the person of the king. Not only the king's prosperity and well being, but his character and spiritual privileges as well were to be shared by all the community of believers.⁷² Therefore, the Psalms, and particularly the Royal Psalms, as expressions of personal commitment and communion with God, took on a dimension of reality for all the members of the covenant community.

This is no less true for today's believer, for the One in whom the psalmist's song finds full application has come. Far more than any earthly member of the Davidic line, the anointed one, Christ is that mighty warrior (cf. Isa 9:6). He is the Mighty God who has conquered Satan, sin and death by his victory on the cross (Col 2:15) and resurrection from the dead (Acts 2:30-36; 1 Cor 15:50-57). A conquering, ascended king, he ever leads a victorious host in his retinue, properly attired and equipped for spiritual battle (Eph 6:12-17). Not only are his subjects "dressed in his righteousness alone, faultless to stand before the throne,"⁷³ but they have also been invested with the weaponry that will equip them to be victorious in their spiritual warfare (Eph 6:10-18; cf. Isa 59:17). "Thanks be to God who always leads us in triumph in Christ Jesus" (2 Cor 2:14)!

His shall be the ultimate victory over the ungodly forces of this world in that great climactic battle that Ezekiel, Joel and Zechariah so vividly prophesied. John pictures that coming to earth in terms reminiscent of Psalm 45:

⁷²See Eaton, *Kingship*, 165-68.

⁷³Edward Mote, "The Solid Rock."

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one but he himself knows. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.⁷⁴

Meanwhile, Christ continues to reign in the hearts and lives of all those who make up his earthly train of followers so that they may share in his eternal riches (2 Cor 8:9). Far more than any idealized king, Christ is a God of all goodness. Because all moral perfection resides in him, as his ambassadors Christians are to reflect his character in all their living (Eph 4:1-5:20; Col 3:1-17).

The consideration of the bride of the psalm also arrests one's theological attention. The Christian believer is the bride of Christ (2 Cor 11:1-4; Eph 5:25-27). Paul admonished the waiting bride of Christ to be faithful and so to have a productive marriage. For that reason the church has been married to her saving husband and has become one spirit with him, her body having become the temple of the Holy Spirit (1 Cor 6:15-19). As his bride, she is to keep herself pure (1 John 3:1-3), remembering the wedding price that Christ himself has paid (1 Cor 6:20). She is to be obedient to him who loved her and sacrificed himself for her (Gal 2:20). As a thankful bride, she is to rejoice in her heavenly husband and allow his life to be lived out in hers (Col 3:1-4).

PRACTICAL ADMONITION

Scholarship, yes! Surely Christian scholars need to bring their best critical faculties to this and other portions of the Scriptures so that the precise truth of the Word may be more clearly perceived. But in so doing, scholarship must ever be directed to knowing more intimately him who is the truth.

The victorious king, the heavenly bridegroom, has done so much for his own. Christians stand accepted in the Beloved One (Col 1:12-14); they have been taken into union with him and so have free access to God the Father (Eph 1:15-2:22; Heb 4:16, 19-23). They

⁷⁴Rev 19:11-16, *NIV*.

have been granted the high privilege of enjoying life in all of its God-intended abundant fulness (John 10:10). Because Christians are subjects who are vitally united to the King of Kings, they no less than the OT saints with their kings, are challenged to enter into its abiding content; its prayer and praise are theirs. What an impetus to communion, worship, walk, and witness! What a privilege and responsibility! May the marriage vows of everlasting fidelity to the Heavenly Husband heartily be renewed so that the bride is holy and effectively productive. Thus, there will be ever greater joy when Christians shall at last see him face to face. Perhaps then the modern poet's song will become ours too:

Oh I am my Beloved's, and my Beloved's mine!
He brings a poor vile sinner into His "house of wine."
I stand upon His merit—I know no other stand,
Not e'en where glory dwelleth in Immanuel's land.

The Bride eyes not her garment but her dear Bridegroom's face;
I will not gaze at glory but on my King of grace.
Not at the crown He giveth but on His pierced hand;
The Lamb is all the glory of Immanuel's land.⁷⁵

⁷⁵ Anne Ross Cousins, "The Sands of Time."

THE TEXT OF JOHN 3:13

DAVID ALAN BLACK

Examination of the external and internal evidence for the reading of John 3:13 indicates that the longer reading (which includes the clause ὁ ὢν ἐν τῷ οὐρανῷ) should be regarded as authentic. This longer reading has extensive external attestation. Furthermore, transcriptional probabilities and John's style and theology lend strong internal support for this reading. Therefore, John 3:13 is a proof of the omnipresence of the earthly Jesus.

* * *

INTRODUCTION

TEXT-CRITICAL studies on the Gospel of John have concentrated mainly on the pericope of the adulterous woman, which is placed in modern editions of the Greek NT between 7:52 and 8:12 (sometimes relegated to the critical apparatus). There is, however, at least one other major textual problem in John which calls for special attention.¹ The present article examines the text of John 3:13 in which the final clause, “who is in heaven” (ὁ ὢν ἐν τῷ οὐρανῷ), is lacking in important Greek witnesses to the text of John. It is argued on the basis of both external and internal considerations that the words were original and later were deleted to avoid saying that Jesus was simultaneously present in heaven. Hence, the disputed reading in John 3:13 should be allowed to stand as an explicit statement of the omnipresence of the Son of Man, even as he walked on the earth.

¹An exhaustive list of the more problematic textual variants in John is given by R. Schnackenburg, *The Gospel According to St John*, trans. K. Smyth (New York: Herder, 1968) I. 182–87. The author specifies some 53 examples of textual variation “to give an impression of the need for textual criticism on John” (p. 182). The editorial committee of the UBS Greek NT has considered 207 places of variation in John, setting forth the reasons for including certain variants in the text and for relegating others to the apparatus. See B. M. Metzger, *A Textual Commentary on the Greek New Testament* (New York: United Bible Societies, 1971) 195–258. I am grateful to my colleague Harry Sturz for bringing this variant to my attention. I also acknowledge a special debt to past teachers Bo Reicke and Markus Barth for encouraging me to delve into the textual history of John.

EXTERNAL CRITERIA

The text of John 3:13 circulated in the early church in two basic yet quite distinct forms, one which included the words ὁ ὢν ἐν τῷ οὐρανῷ, and another which lacked them. The former, which has been traditionally regarded as authentic, is represented by a diversified array of witnesses, primarily non-Alexandrine in character. The other form is attested chiefly by the Alexandrian group of manuscripts, in particular the uncials \aleph and B, and by early papyrus codices of the Bodmer collection. This section examines in greater detail the external textual evidence for and against the reading ὁ ὢν ἐν τῷ οὐρανῷ.

With the UBS *Greek New Testament*² and Tischendorf's 8th Edition³ serving as sources, evidence from the manuscripts, versions and Fathers has been accumulated and segregated under the leading text-types or groups of witnesses (Table 1).

In assessing the evidence, the following observations can be made. First, considerations of external evidence clearly demonstrate that readings (3) and (4) are secondary. The former has only versional evidence in support, while the latter is supported only by two Greek manuscripts and the Sinaitic Syriac. Each of these readings is an apparent attempt, each in its own way, to alter reading (1) to avoid suggesting that Jesus was at once on earth and in heaven.

Variant reading (2) is also supported by a relatively small number of witnesses. This minority, however, comprises those manuscripts considered to be of the highest quality (as noted by Westcott⁴). The Bodmer papyri p^{66, 75} attest the shorter reading, as do the fourth century uncials Sinaiticus (\aleph) and Vaticanus (B) which are the earliest and best uncial representatives in John of the Alexandrian text-type. The testimony of the Coptic and Ethiopic translations, as well as that of Origen, add further early versional and patristic support to this important array of Greek manuscripts. Thus, if the traditional reading be accepted as original, some attempt must be made to explain how the words were omitted in such early and noteworthy witnesses to the text of the NT.

On the other hand, it is also evident that the shorter reading is supported by a single text-type. In the Greek manuscript evidence, the omission is found only in the Alexandrian text-type. However, other Alexandrian witnesses, most notably several manuscripts of the

²Kurt Aland and others, eds., *The Greek New Testament* (3d ed.; New York: United Bible Societies, 1975) 329.

³C. Tischendorf, *Novum Testamentum Graece* (8th ed.; Graz, Austria: Akademische Druck und Verlagsanstalt, 1965) I. 765.

⁴B. F. Westcott, *The Gospel According to St John* (reprint; Grand Rapids: Eerdmans, 1975) 65.

TABLE 1
Witnesses to the Text of John 3:13

Byzantine	Alexandrian	Western	Caesarean
(1) ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ A ^{vid} (omit ὢν) A ^e FFGHKMSU VTAΠΥ 050 063 (θεοῦ for ἀνθρώπου) 1195 1344 1646 Byz Lect Eustathius Jacob-Nisibis Aphraates Epiphanius Basil Amphilochius Didymus Chrysostom Nonnus Theodoret	892 cop ^{bo} ms Dionysius Origen ^{lat}	it ^{a,aur,b,c,f,ff²,j,l,q,r²} vg syr ^h Diatessaron ^a Hippolytus Novatian Hillary Lucifer	Θ f ¹ f ¹³ 28 565 arm geo Cyril
(2) omit	p ^{66,75} xBLT ^{bw} supp 083 086 0113 33 1241 cop ^{sa,bo} ms ^{ach²} ay ^{eth} Origen ^{lat} Didymus	Diatessaron ^{earm,v}	Apollinaris Cyril
(3) δς ἦν ἐν τῷ οὐρανῷ		it ^e syr ^c	
(4) ὁ ὢν ἐκ τοῦ οὐρανοῦ		0141 80 syr ^s	

Bohairic dialect, indicate that the words $\acute{\omicron} \acute{\omega}\nu \acute{\epsilon}\nu \tau\acute{\omicron}\pi \omicron\upsilon\rho\alpha\nu\tilde{\omega}$ were also known early in Egypt. Moreover, concerning the patristic evidence, the testimony of Origen, an Alexandrian Father, indicates only that he was acquainted with the local text as preserved in Greek witnesses and versions. Otherwise, ecclesiastical tradition points to the general acceptance of the phrase as original. Summarizing, then, it appears that the strongest evidence in favor of the shorter reading is the fact that the words $\acute{\omicron} \acute{\omega}\nu \acute{\epsilon}\nu \tau\acute{\omicron}\pi \omicron\upsilon\rho\alpha\nu\tilde{\omega}$ are lacking in the early Alexandrian manuscripts p⁶⁶, ⁷⁵, \aleph and B.

The evidence for the inclusion of the words (reading 1) is as follows. The phrase is found in nearly all the uncial and minuscule manuscripts of the NT as well as in nearly every ancient version, including the Bohairic of lower Egypt. Support for the longer reading is also found in the great majority of the earliest patristic witnesses, including Origen⁵ himself, whose testimony at this point is divided equally between readings (1) and (2). Moreover, this reading is not limited to manuscripts of only one geographical area, as is its omission. The reading was accepted as genuine over a wide geographic area, encompassing most of the then civilized ancient world: Rome and the West, Greece, Syria and Palestine, and even Alexandria, the literary capital of Egypt.

These considerations are significant according to generally accepted canons of textual criticism which apply to the external evidence of readings. Greenlee, for example, states that any reading supported by one text-type exclusively is suspect since "no ms. or text-type is perfectly trustworthy."⁶ Conversely, "a reading which is supported by good representatives of two or more text-types is generally preferable to a reading supported by one text-type exclusively."⁷ This line of thinking favors the longer reading. The external evidence shows almost the entire ancient tradition supporting the disputed phrase (including the Old Latin [*Itala*], which establishes the date of the longer reading as at least the last quarter of the second century).⁸ Also significant is the geographical distribution of the witnesses in support of the longer reading. Being from such a wide geographical

⁵"Non dixit qui fuit, sed qui est in caelo" (cited in Tischendorf, *Novum Testamentum*, I. 765).

⁶J. H. Greenlee, *Introduction to New Testament Textual Criticism* (Grand Rapids: Eerdmans, 1972) 119.

⁷Ibid.

⁸Greenlee (*Introduction*, 46) dates the origin of the *Itala* "before the second century had passed," while B. M. Metzger (*The Text of the New Testament* [Oxford: Oxford University, 1968] 72) places the earliest Latin translations in North Africa within "the last quarter of the second century," and adds that "not long afterward translations were also made in Italy, Gaul, and elsewhere."

area, it is highly improbable that there is any genealogical relationship between them. The testimony of the Greek manuscripts, ancient versions, and Church Fathers thus forms, as it were, a strong three-cord strand which is not easily broken. If, therefore, the reading which is both early and supported by independent witnesses from a wide geographical area is more likely to be original, as Greenlee suggests, then clearly reading (1) should be preferred.

The retreat at this point by many scholars, such as Morris,⁹ to the early uncials Sinaiticus and Vaticanus is understandable. The reading of \aleph and B where they agree, and of B alone where they disagree, has long been accepted as original in places of variation. However, despite the acknowledged antiquity and worth of these great uncials, it has become increasingly common since the days of Westcott and Hort to question the reading of these witnesses when they stand alone. Greenlee writes: "The agreement of B \aleph remains one of the most highly regarded witnesses to the New Testament text, but it is generally doubted that the text is as pure as W-H believed it to be."¹⁰ Metzger concurs:

As a rule of thumb, the beginner may ordinarily follow the Alexandrian text except in the case of readings contrary to the criteria which are responsible for its being given preference in general. Such a procedure, however, must not be allowed to degenerate into merely looking for the reading which is supported by B and \aleph (or even B alone, as Hort was accused of doing); in every instance a full and careful evaluation is to be made of all the variant readings in the light of both transcriptional and intrinsic probabilities.¹¹

All of this does not mean, of course, that the Alexandrian witnesses have become less important in the actual practice of textual criticism. It does mean, however, that the readings of \aleph and B, even when supported by early papyri, cannot be accepted *prima facie*, for the idea of Hort's "neutral text" is untenable and no longer should be accepted. Critics of the text are thus in general agreement that, in the present state of research, no single group of manuscripts can be given an absolute preference.¹²

⁹"The words 'who is in heaven' are absent from some of the most reliable manuscripts and they should probably be omitted" (L. Morris, *The Gospel According to John* [NICNT; Grand Rapids: Eerdmans, 1971] 224). For a similar judgment see E. F. Harrison (*John, The Gospel of Faith* [Chicago: Moody, 1962] 26), who writes, "The last clause of verse 13 lacks sufficient manuscript authority to be accepted as part of the text."

¹⁰Greenlee, *Introduction*, 86.

¹¹Metzger, *Text of the NT*, 218.

¹²However, though it claims to be eclectic, there is evidence that the UBS Greek NT is a text dominated by \aleph and B, as is argued by J. K. Elliott in "The United Bible

Undoubtedly one's idea of the history of the text and one's principles of textual criticism will influence his decision in the present case. My own view, simply stated, is that an early reading supported by representatives from two or more text-types is preferable to a reading supported by witnesses of a single text-type, even a text-type regarded (properly or not) as the best ancient recension. It seems highly unlikely that such a localized reading could have a better claim to originality than a reading which is both early, widespread, and heavily attested. On the basis of external criteria, it therefore appears that the disputed words are original.

Greenlee's summary of the Alexandrian text is worth quoting for those who still may have qualms about rejecting the reading of p^{66, 75}, \aleph and B: "As such, it is probably the best single text of the local texts; but like the others its readings cannot be accepted uncritically but must be submitted to the principles of criticism."¹³ An important factor militating against an uncritical acceptance of the early Alexandrian manuscripts is that they show a capacity to support readings which—even in the eyes of the editors of the UBS Greek NT—are likely to be wrong. For example, in 1 Cor 2:10 the reading given in the text of the UBS Greek NT³ is $\delta\acute{\epsilon}$, but p⁴⁶ B1739 Clement read in its place $\gamma\acute{\alpha}\rho$, a conjunction which Metzger says "has the appearance of being an improvement introduced by the copyists."¹⁴ Another and more significant example is the reading $\chi\rho\iota\sigma\tau\omicron\upsilon$ in 1 Cor 1:8, which is omitted in p⁴⁶ B, as Metzger says, "either accidentally in copying . . . or perhaps deliberately for aesthetic reasons."¹⁵ The short reading of B 1216 in Matt 13:44 leads Metzger to speak of "the Alexandrian penchant for pruning unnecessary words."¹⁶ Even in the Gospel of John itself there are readings in Alexandrian manuscripts which the UBS Greek NT editors have attributed to scribal error. The omission of Ἰησοῦς by p⁷⁵ \aleph B W in 5:17, of $\theta\epsilon\omicron\upsilon$ by p^{66, 75} B W in 5:44, and of $\epsilon\acute{\iota} \ \acute{\omicron} \ \theta\epsilon\acute{\omicron}\varsigma \ \xi\delta\omicron\zeta\acute{\alpha}\sigma\theta\eta \ \acute{\epsilon}\nu \ \alpha\upsilon\tau\acute{\omega}$ by p⁶⁶ $\aleph^* \text{B C}^* \text{D L W}$ in 13:22, as well as the substitution of $\xi\lambda\iota\gamma\mu\alpha$ for $\mu\acute{\iota}\gamma\mu\alpha$ by $\aleph^* \text{B W}$ in 19:39 are but four

Societies' Textual Commentary," *NovT* 17 (1975) 131ff. Elsewhere Elliott speaks of "the reluctance of the editors to deviate too far from these hypnotic mss. \aleph B" ("A Second Look at the United Bible Societies' Greek New Testament," *BT* 27 [1975] 328). If Elliott's conclusions are correct, one could almost speak of the text of \aleph and B as a modern "Textus Receptus," the overthrow of which is as difficult today as it was during the period of the struggle for a critical text.

¹³Greenlee, *Introduction*, 86–87.

¹⁴Metzger, *Textual Commentary*, 546.

¹⁵*Ibid.*, 544.

¹⁶*Ibid.*, 34.

examples.¹⁷ The concurrence of these early witnesses behind doubtful readings raises questions about their integrity as witnesses to the original text.

Summarizing, then, in this case it appears that, according to accepted canons of text-criticism, the reading most likely to be original on the basis of external criteria is the one which includes the words $\acute{o} \omega\tilde{n} \acute{\epsilon}\nu \tau\tilde{\omega} \omicron\upsilon\rho\alpha\nu\tilde{\omega}$. The omission, though early and supported by the chief representatives of the Alexandrian text, is less likely to be original due to the scarcity and geographical limitation of manuscript support (as well as the possibility that this text-type may not be as inherently pure as it was once thought to be). Therefore, there appears to be no conclusive reason based on external criteria for rejecting the strong textual and historical testimony in favor of the longer reading.

INTERNAL CRITERIA

In assessing the text of John 3:13, one must also take into consideration *internal* evidence. This involves two kinds of criteria: transcriptional and intrinsic probabilities. The former involves evaluating the kinds of mistakes or alterations a scribe may make as he copied a text while the latter considers what the author was more likely to have written. Under transcriptional probabilities, four canons are generally accepted: (1) the more difficult reading is to be preferred; (2) the shorter reading is to be preferred except where parablepsis may have occurred or where a "scribe may have omitted material which he deemed to be (i) superfluous, (ii) harsh, or (iii) contrary to pious belief, liturgical usage, or ascetical practice";¹⁸ (3) the reading which is verbally dissident is to be preferred to one which is verbally concordant with a parallel passage; and (4) the reading which best accounts for the other variants is to be preferred.

Prefer the More Difficult Reading

Preference for the longer reading established on the basis of external evidence finds strong internal support in the first of these

¹⁷Cf. also the text of B L Origen in John 1:26 (στήκει for ἔστηκεν), the text of p⁴⁵ x* B in 10:18 (ἦρεν for αἶρει), and the text of p⁶⁶ x B Θ in 20:31 (πιστεύετε for πιστεύσητε). The evidence for 3:13 is much like that for 10:18, where Metzger (*Textual Commentary*, 231) writes, "a majority of the Committee judged that its external attestation was too limited in extent, representing, as it does, only a single textual type (the Egyptian)." Elsewhere, I have argued along similar lines in relation to the text of Eph 1:1 ("The Peculiarities of Ephesians and the Ephesian Address," *GTJ* 2 [1981] 59–73).

¹⁸Metzger, *Textual Commentary*, xxvii.

canons, since it obviously is the more difficult reading. Assuming that John 3:13 belongs to Jesus' narrative with Nicodemus,¹⁹ the longer reading has Christ saying that he was *at that moment* present both in heaven and on earth. The awkwardness of this saying would explain the origin of readings (3) and (4), which undoubtedly were produced to make the longer reading less objectionable (it is much more difficult to assert that Jesus "*is* in heaven" while speaking to Nicodemus than to say that he "*was* in heaven" or that he "*is from* heaven"). Thus Metzger, writing on behalf of the minority of the UBS Greek NT editorial committee, remarks, "If the shorter reading . . . were original, there is no discernible motive which would have prompted copyists to add the words $\acute{o} \omega\nu \acute{\epsilon}\nu \tau\tilde{\eta} \omicron\upsilon\rho\alpha\nu\tilde{\eta}$, resulting in a most difficult saying."²⁰ On the whole, therefore, preference should be given to reading (1) as the more difficult of the four variants.

Prefer the Shorter Reading

Because scribes were more prone to add words than to omit them, the shorter reading is generally to be preferred. This fact, coupled with the assumed quality of the external attestation, was no doubt decisive in the decision to relegate $\acute{o} \omega\nu \acute{\epsilon}\nu \tau\tilde{\eta} \omicron\upsilon\rho\alpha\nu\tilde{\eta}$ to the apparatus in all three editions of the UBS Greek NT. However, it may be that the omission of these words falls under the recognized exceptions to this canon of textual-criticism. This canon states that the shorter reading is to be preferred *unless* the scribe either accidentally omitted material due to parablepsis, or else intentionally omitted material on stylistic, grammatical, liturgical or doctrinal grounds. Thus, one needs to take these other considerations into account in order to decide which reading should be considered original.

On the one hand, it is difficult to see how the words $\acute{o} \omega\nu \acute{\epsilon}\nu \tau\tilde{\eta} \omicron\upsilon\rho\alpha\nu\tilde{\eta}$ could have been omitted accidentally. The well-known phenomena of homoioteleuton, homoioarcton and haplography do

¹⁹That in 3:13 we have the words of Jesus and not the meditations of the evangelist is argued persuasively by R. Brown, *The Gospel According to John (I–XII)* (AB; Garden City, New York: Doubleday, 1966) 149.

²⁰Metzger, *Textual Commentary*, 203. The possibility exists, of course, that the disputed words are to be taken in an atemporal sense, resulting in the translation, "who was in heaven," as suggested by M. Zerwick (*Biblical Greek* [Rome: Pontifical Biblical Institute Press, 1963] 92, par 274; 129, par 372). This rendering, however, would not account for the objectionable nature of the reading which probably led to its modification or omission in the first place. Apparently early copyists understood the participle as referring to "real" or present time rather than a timeless quality, although the latter understanding may indeed be true in the case of Jesus.

not apply in this case,²¹ nor can the omission be explained on the basis of an error of the ear, memory or judgment. The possibility of an intentional omission, however, remains a viable option. Certain scribes may have found the expression either superfluous, too difficult, or objectionable for doctrinal reasons. A change in the opposite direction would be possible but less probable, especially in view of the tendency to remove or tone down a reference to Jesus' deity as seen in readings (3) and (4). Despite Metzger's assertion that the longer reading may reflect "later Christological development,"²² there are no discernible reasons why copyists would have introduced the words *at this point* in John's Gospel. Indeed, Metzger's *Commentary* shows that a minority of the committee agreed that the longer reading, "having been found objectionable or superfluous in the context, was modified either by omitting the participial clause, or by altering it."²³ In view of this possibility, the longer text deserves serious consideration even on the basis of this canon of criticism.²⁴

Prefer the Verbally Dissident Reading

Schnackenburg²⁵ considered the words ὁ ὢν ἐν τῷ οὐρανῷ to be a later gloss added on the model of 1:18, as did Hort²⁶ before him. However, the statement in 1:18 is neither directly parallel with 3:13 nor does it belong to the same literary and historical context as the discourse in John 13. John 1:18 refers to the time after the ascension of Jesus. There, as John looks back from his own period of history to the revelation of God which has already taken place, he states that the Father and the Son enjoy the most intimate communion. In 3:13, however, the words ὁ ὢν ἐν τῷ οὐρανῷ are uttered by the earthly Jesus and express his omnipresence at the very time the historical revelation was being made. It therefore seems unnecessary to suppose that the disputed phrase is a comment made from the same standpoint as 1:18.

²¹ Homoioteleuton is possible only with reading (4) which concludes with the words ἐκ τοῦ οὐρανοῦ, a phrase found earlier in v 13, but this reading is clearly secondary, as shown above.

²² Metzger, *Textual Commentary*, 204.

²³ Ibid.

²⁴ Recently J. M. Ross has shown the unreasonableness of simply following the Alexandrian uncial manuscripts or, when in doubt, automatically selecting the shorter reading. He would assign greater weight to transcriptional and intrinsic probabilities in judging between NT variants. See his article, "Some Unnoticed Points in the Text of the New Testament," *NovT* 25 (1983) 59–72.

²⁵ *John*, I. 394.

²⁶ "The character of the attestation marks the addition as a Western gloss, suggested perhaps by i 18" (B. F. Westcott and F. J. A. Hort, *The New Testament in the Original Greek* [London: Macmillan and Co., 1896] 75).

Prefer the Reading Which Best Accounts for the Others

Had either reading (3) or reading (4) been original, there is no reason why scribes would have altered the text. If, however, the longer text is original, one can easily understand the other variants as attempts to modify or to remove completely a difficult expression. Readings (3) and (4) are most easily explained as modifications of reading (1) which includes the words ὁ ὢν ἐν τῷ οὐρανῷ. The absence of the words in the Alexandrian witnesses would be due either to accidental omission (though this is improbable) or to their rejection because they were found objectionable for some reason. This is more likely than Schnackenburg's explanation that the longer reading is attributable to the work of a glossator. Therefore, the longer reading best accounts for the rise of the other readings.

There remains now the matter of intrinsic probabilities of what the author was more likely to have written. In this regard one must take into account (1) a reading's harmony with the author's teaching elsewhere; and (2) a reading's harmony with the author's style and vocabulary.

The Author's Theology

Although readings (3) and (4) are consistent with Johannine theology (cf. John 1:1, 14), it is more difficult to determine if the expression ὁ ὢν ἐν τῷ οὐρανῷ (which teaches the omnipresence of Jesus during his earthly ministry) is consistent. The absence of parallels to this clause is explained by varying theological emphases John stresses in different contexts, by the gaps in the writer's narrative, and by the uniqueness of this nocturnal dialogue with the Pharisee Nicodemus recorded in 3:1–21 (elsewhere Jesus is engaged only with "the Jews" or "the Pharisees"). Nevertheless, the theological theme discussed here makes an important contribution to the theology of the Fourth Gospel. The Johannine Jesus is not only the preexistent Word (1:1) and the post-resurrection exalted Christ (20:28), but also the Revealer and Savior who remained "with God" while present in the "flesh" (1:1, 14). The apparent anomaly of having God explain God (cf. 1:18) is reconciled in John's doctrine of the incarnate Logos. In the person of Jesus Christ, heaven has come to earth and earth has been linked with heaven. The Word which became flesh did not cease to be what he was before, for the flesh assumed by the Logos at the incarnation was the "tabernacle" (to use John's expression in 1:14) in which God was pleased to dwell with men.²⁷ Thus the witness who

²⁷Cf. E. M. Sidebottom (*The Christ of the Fourth Gospel* [London: SPCK, 1961] 124): "The Son of Man does not, for example, cease to be divine by 'descending'," and

apprehended the divinity of the eternal Logos in and in spite of the flesh could testify, "And we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth" (1:14).

One could also point in this connection to 1:51, where the expression "Son of Man" is first used in John: "You shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man." Commenting on this verse Wright says,

This is a record, in pictorial and allegorical language, of the signal manifestations, to be witnessed by the disciples during the Ministry of Jesus, of the unique communion with God which he knew. The passage is expressive of that intercourse between heaven and earth which was manifest throughout the whole Ministry of Him who was truly man.²⁸

In 3:13 John is giving expression, in a similarly dramatic way, to the consciousness of Jesus, who himself "ascends" and "descends."²⁹ Jesus insists that he is the only one who can speak of heavenly realities because his association with heaven is much more profound than that of any other man. "Who has ascended to heaven and come down? Who has gathered the wind in his fists?" (Prov 30:4). The answer, of course, is this Jesus who, whether spoken of as the Christ, the Son of God or the Son of Man, came from "above," from God, where he preexisted as the Logos (1:1). The Son of Man is the *only* authentic revealer of God, since he alone has come down from above. These exalted claims of Jesus, that he is the preexistent Son, whom John has called the "Word," and that because of his Sonship he has authority to reveal what he has seen with the Father, show that Jesus is not only the revealer but the revelation itself. Salvation comes from the acceptance of him, the only-begotten Son of God, sent into the world because of God's love to save the world (3:16). John has recorded this "good news" so that people may come to believe in this revelation, confess Jesus as the Christ, and thus come to eternal life (20:31).

In view of all this, it is difficult to understand Wright's assertion that the words $\delta \omega \nu \epsilon \nu \tau \tilde{\omega} \upsilon \rho \alpha \nu \omega$ "express a more developed, or

"The descent from 'above' to 'below' is not a simple passage from one sphere to the other, but the unification of the two."

²⁸C. J. Wright, *Jesus, The Revelation of God* (London: Hodder and Stoughton, 1950) 73.

²⁹Cf. P. Ricca (*Die Eschatologie des Vierten Evangeliums* [Zürich: Gotthelf, 1966] 95): "Die Bedeutung von 1, 51 wird in 3, 13f. und 8, 28 näher bestimmt: Das Herabkommen des Menschensohnes ermöglicht es dem Menschen, mit ihm in den Himmel zu steigen, denn er ist der Weg, der die Erde mit dem Himmel verbindet" ("The meaning of 1:51 is more closely defined in 3:13f and 8:28: the descent of the Son of Man enables man to rise with him into heaven, for he is the Way who binds earth with heaven").

more speculative, Christology than is found in the Gospel.”³⁰ Every essential attribute of deity is predicated of Christ in this gospel which makes several distinct contributions to Christology.³¹ The greatest body of evidence to Christ’s deity—the seven signs (σημεῖα) of his earthly ministry selected by John from among many others—is further supplemented by the Lord’s own assertions (cf. 5:16–18; 10:30–39) and by apostolic testimony ascribing to the earthly Jesus the attributes of omniscience (1:48–50; 4:29; 16:30; 20:24–28; 21:17), omnipotence (5:19; 20:30–31) and omnipresence (1:48). As with the signs, these statements were designed to demonstrate that “Jesus is the Christ, the Son of God” (20:31). Even the Lord’s reference to himself as ὁ υἱὸς τοῦ ἀνθρώπου (“the Son of Man”) is an inescapable implication of deity (cf. Dan 7:13). Although this title is only used of Jesus in his human state, it in no way excludes the idea of John’s use of “the Son of God,” which speaks of Jesus’ union with the Father before, during and after the incarnation.

What Moloney has written of the Johannine Son of Man is apropos at this point of our discussion: “The Johannine Son of Man is the human Jesus, the incarnate Logos; he has come to reveal God with a unique and ultimate authority and in the acceptance or refusal of this revelation the world judges itself.”³² In other words, the role of the Son of Man in John can only be understood when one correctly understands his relationship with God. Because he has come from God and indeed is God, he can reveal him with ultimate authority. Thus Jesus, by designating himself as the Son of Man who is also in heaven, reveals that he is conscious of the divine glory and the unique authority which he has with the Father even while walking the earth in the base form of a servant.

The Son of Man, then, was “with God” (1:1) and “in heaven” (3:13) while standing before his interlocutor, revealing the ἐπουράνια (“heavenly things”) and speaking “of what he knows.” Nicodemus, within limitations, is prepared to see Jesus as a Rabbi “from God,” a prophet like the great men of Israel and a teacher *par excellence*, but he cannot or will not understand the message of salvation-condemnation brought by this revealer who has come into the world. The message involves ἐπουράνια, and can be fully understood only by one who has seen it and knows it, and who has come from heaven to tell what he has seen and heard. As a representative of the Jewish authorities Nicodemus confessed to a belief in Jesus which was insufficient, and in spite of his professional knowledge of the OT remained incredulous

³⁰Wright, *Jesus*, 134.

³¹See W. R. Cook, *The Theology of John* (Chicago: Moody, 1979) 54–59.

³²F. J. Moloney, *The Johannine Son of Man* (Rome: LAS, 1978) 220.

of the truth of the new birth. But what Nicodemus had failed to understand, John the Baptist had properly grasped—there is a birth ἄνωθεν (“from above”) because Jesus is ὁ ἄνωθεν ἐρχόμενος (“the one who comes from above,” cf. 3:31). This could only be understood through Jesus himself, in whose earthly existence heavenly things become visible and comprehensible.³³

The Author's Style

The issue here is not whether John *could* have written these words; an author must be granted the privilege of using rare forms on occasion as the subject matter requires. Yet a general knowledge of the characteristics of an author's style and vocabulary often will help determine whether a variant reading is in harmony with the rest of the author's writings.

The picture of John's literary style is admittedly incomplete. There is nothing in it, however, which requires us to place the words ὁ ὢν ἐν τῷ οὐρανῷ outside his own literary capabilities. The clause contains features which, taken at face value, seem faithfully to reflect the apostle's characteristic style, grammar, and vocabulary. A check of Moulton and Geden's *Concordance*³⁴ reveals that six of the eleven occurrences of ὁ ὢν with a prepositional phrase appear in the Fourth Gospel:

Matt 12:30	ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν
Luke 11:23	ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν
John 1:18	ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς
John 3:31	ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν
John 6:46	εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ
John 8:47	ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει
John 12:17	ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ
John 18:37	πᾶς ὁ ὢν ἐκ τῆς ἀληθείας
Rom 9:5	ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὢν ἐπὶ πάντων
2 Cor 11:31	ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας
Eph 2:4	ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει

³³One cannot help but see Nicodemus, “a ruler of the Jews,” as representing a Judaism which fails due to its incomplete faith, its unwillingness to go beyond the ἐπίγεια (“earthly things”), and its disregard for the message of rebirth from above in the Spirit (cf. H. Leroy, *Rätsel und Missverständnis: Ein Beitrag zur Formgeschichte des Johannesevangeliums* [BBB 30; Bonn: Hanstein, 1968] 124–36). Because the Baptist has correctly understood the mystery of Jesus, he has become the model of one who is open to “heavenly things,” as the evangelist points out in 3:31–36.

³⁴W. F. Moulton and A. S. Geden, *A Concordance to the Greek Testament* (Edinburgh: T. & T. Clark, 1975) 279–81.

The construction in Rom 9:5 and the six constructions in John are exactly parallel to the variant ὁ ὢν ἐν τῷ οὐρανῷ in John 3:13. Thus, it appears that this usage is not only Johannine but *almost exclusively* so in the NT. This fact points to the appropriateness of a more detailed examination of this construction in John.

The six occurrences in John are distributed fairly evenly over the gospel. Three of them refer directly to Jesus (1:18; 6:46; 8:47). A decisive element in the choice and formulation of this construction appears to be how useful and significant the texts were for John's Christology. This is clear from 1:18, which is a pronouncement of the evangelist. The metaphorical expression ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς simply renders "with God" of 1:1 in another way. Thus, at the end of his prologue the author affirmed once more the relationship of the Son of God to the Father which never ceased during his earthly ministry. In so doing, John prepared the ground for his subsequent account of the revelational discourses of Jesus in which Christ's existence is said to be ἐν τῷ οὐρανῷ (3:13), παρὰ τοῦ θεοῦ (6:46), and ἐκ τοῦ θεοῦ (8:47). Hence, the construction in 3:13 forms a link between the Logos-hymn and the discourses of Jesus presented in the Gospel. John 1:18 explains the eternal mode of existence of the divine Son of God (i.e., one of intimate fellowship with the Father), while 3:13, 6:46 and 8:47 explain his mode of existence as the incarnate Son of Man who remains with the Father even after being sent by him. These four occurrences could, therefore, be based on the consistent theological conception of Jesus' heavenly origin (6:46; 8:47) and his constant communion with the Father (1:18) even while on earth (3:13).

A different appraisal is called for in the three remaining texts. John 3:31 may be the words of the Baptist or the kerygmatic discourse of the evangelist on the preceding incident. But here again Jesus is pictured as the one who is "above all men" (ἐπάνω πάντων) because, as the heavenly witness and revealer, he "comes from above" (ὁ ἄνωθεν ἐρχόμενος). The expression "he who is from the earth" (ὁ ὢν ἐκ τῆς γῆς) means men in general, who are inferior to him and completely dependent upon his revelation. Since they are "earthly" (ἐκ τῆς γῆς) in origin, they are also earthly in nature, oriented in thought and language to earthly things (τὰ ἐπίγεια), as was Nicodemus. By virtue of origin and nature, "he who is from above" is superior to them in principle, absolutely and unrestrictedly. But here it is not a matter of contrast but of degree. The "heavenly" one surpasses the "earthly," but was also sent by the Father as the salvation of the world which he loved (3:16). This "dualism" is far from being Gnostic in nature, for here the heavenly envoy comes to earth and gives the earth-born that which is necessary to become "children

of God" (1:12) and partakers of the heavenly world when they are "born from above" (3:3, 5).

At first sight, there appears to be nothing significant about 12:17, which speaks of the crowd that was with Jesus (ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ) when he called Lazarus out of his grave. But the explanation given by Barrett allows an application of this text also to the ascending and descending Son of Man motif.³⁵ The crowd that greeted Jesus as ὁ ἐρχόμενος (v 13) had been stirred by the raising of Lazarus openly to hail Jesus as the Messiah. For the Pharisees this meant that at best they must postpone their plans to kill Jesus until after the Passover (cf. Luke 19:47-48), or at worst it meant the complete failure of all their plans. Some of them felt the latter to be the case, and in a burst of deep despair cried out, "Behold, the world [ὁ κόσμος] is gone after him" (12:19). Barrett sees in this Semitic idiom (ὁ κόσμος meaning "everyone") an allusion to John 3:16-17, where it is stated that Jesus was sent into the world (ὁ κόσμος) to save the world, including Gentiles (although one need not suppose that this motley crowd of enthusiasts included actual Gentiles). The Gospel of John presents the idea of the spiritual character of the Kingdom, although men think its advent will be earthly and political in nature. Not only was Nicodemus and the crowd blind to this spiritual truth, but even the apostles themselves had not yet come to see the real significance of Jesus' pronouncement that the Kingdom of God is within men's hearts. Could not the "crowd" that thronged about Jesus be a symbolic representation of this unbelieving, uncomprehending attitude?³⁶

The final occurrence of the phrase in John appears in 18:37, where Jesus informs Pilate, "Every one who is of the truth [πᾶς ὁ ὢν ἐκ τῆς ἀληθείας] hears my voice," a statement which prepares the way for Pilate's infamous inquiry, "What is truth?" (v 38). Theologically, the saying is important. Because Jesus himself is the sole means of access to God who is the source of all truth and life, he is in himself the truth and the life for men. As the opening hymn of the gospel sees in the bodily presence of the Logos among men the eschatological fulfillment of God's presence among men (1:14),³⁷ so here Jesus is pictured as the eternal reality which is beyond and above the phenomena of the world. Life, truth and access are characteristic

³⁵See C. K. Barrett, *The Gospel According to St John* (London: SPCK, 1960) 349-50.

³⁶*Ibid.*, 350.

³⁷In 1:14 Jesus is said to be "full of grace and truth," where "truth" (ἀλήθεια) probably is to be taken in an ontological sense to mean "divine reality" (cf. Schnackenburg, *John*, 1. 273).

themes of John's gospel, and are marvelously linked together in the Lord's statement in 14:6: "I am the way, the truth, and the life; no one comes to the Father except by me." However, only those who are "of the truth" can see and follow and live. Truth stood before Pilate and yet he did not know it. Like Nicodemus, Pilate for all his interest in Jesus' case is not of the truth; he is of the world. Asking the question, "Quid est veritas?", he is ignorant that "Est vir qui adest," as the famous anagram puts it.³⁸

When the similarities between 3:31, 12:17 and 18:37 are taken into account, the notion of a characteristic pattern based on the participial form of εἶμι becomes less speculative. Each of the passages provides a supplement for the others, but all together are also apparently deliberate references on the part of the evangelist to the "heavenly-earthly" motif drawing from his latent interest in Christology. The multitudes which follow Jesus are, like Nicodemus and Pilate, of "earthly" origin, unresponsive to "he who is from above." Perhaps the expression ἐκ τῆς γῆς in 3:31 is not as negative as ἐκ τοῦ κόσμου; but the distance is great enough. The earthly realm is populated by men who reveal an earthly way of thinking, who seek out Jesus but fall short of faith in him, who openly hail Jesus as a great man but choose darkness in preference to the light. The reflections of 3:31 and 18:37 on this enigmatic rejection of "the truth" are occasioned, at least in part, by Jesus' personal effort to seek to explain how, in spite of all God's efforts to save and in spite of the clear and unquestionable revelation of the Son, men could still close their hearts to the light. Their inexplicable "hatred" (3:20; 15:24) rises up from the abyss of a heart darkened by sin and corrupted by pride. Faith, however, overcomes all objections and recognizes the divine origin of Jesus in spite of his earthly lowliness. The one who throws away his doubts and proclaims his faith in Jesus as the Messiah is permitted to witness the glory of the Son of God. The conduct of Nathaniel of Cana is but one illustration of a heart ripe for receiving Jesus as Messiah (1:45-51). Such a man, in contrast to Nicodemus, the crowd and Pilate, is "a true Israelite, a man with nothing false in him" (1:47), a man "who is of the truth" (18:37).

It would therefore seem a fair conclusion, based on the above considerations, that the author of the Fourth Gospel was not unacquainted with both the theological content and the grammatical form of the expression ὁ ὢν ἐν τῷ οὐρανῷ. Indeed, he is given over to the repetition of such a phrase. On the whole there does not appear to be any theological or linguistic evidence why John could not have

³⁸Cited in A. T. Robertson, *The Divinity of Christ in the Gospel of John* (reprint; Grand Rapids: Baker, 1976) 141.

written these words. Since the longer reading is intelligible as it stands, it is preferable to conclude that it is an integral part of the Gospel.

CONCLUSION

Although much can be said for certain arguments in favor of the shorter reading, in my judgment the inclusion of the disputed words is the best solution since it is supported by significant external and internal evidence and retains a great deal of John's original use of the term "Son of Man." Given the strength and diversity of the external attestation, the improbability of an accidental omission, and the intrinsic probability favoring the inclusion of the phrase, I suggest that the longer text which includes the words $\acute{o}\ \acute{\omega}\nu\ \acute{\epsilon}\nu\ \tau\acute{\eta}\ \omicron\upsilon\rho\alpha\nu\tilde{\eta}$ deserves to be taken more seriously by the editors of the UBS Greek NT.³⁹ The cumulative effect of the data can hardly be ignored; and the individual arguments present a strong *prima facie* reason for examining the matter again.

This witness to Christ's deity, on this reading of the evidence, is thus not a mere theologoumenon handed down by the church, but a witness deriving from Jesus himself, from his own teaching about his person, and verified in the testimony of John the apostle. His record is that the Son of Man, who has come from heaven, speaks truthfully about heavenly realities as a man may speak about his own home,⁴⁰ for the incarnation did not—indeed could not—denude heaven of the Son's presence. It is in this context that Augustine, who sounds very Johannine when writing of the Son of Man, could inquire of his reader:

Ecce hic erat et in caelo erat: hic erat in carne, in caelo erat divinitate, natus de matre, non recedens a Patre—Miraris quia et hic erat et in caelo?⁴¹

³⁹Perhaps the editors themselves are heading in this direction. The omission of $\acute{o}\ \acute{\omega}\nu\ \acute{\epsilon}\nu\ \tau\acute{\eta}\ \omicron\upsilon\rho\alpha\nu\tilde{\eta}$ received an "A" rating in the UBS Greek NT¹, signifying that this reading is "virtually certain" (Metzger, *Textual Commentary*, xxviii). In subsequent editions the omission is given a "C" rating, meaning that "there is a considerable degree of doubt whether the text or the apparatus contains the superior reading" (Ibid.).

⁴⁰It will hardly do, however, to render the disputed clause "whose home is in heaven," as is found in the NEB. This is especially surprising in a translation which claims to be "a faithful rendering of the best available Greek text" (*The New English Bible New Testament* [Oxford: University Press, 1961] v). Such a rendering can hardly be in keeping with the import of Christ's statement.

⁴¹"Behold, he was here and he was in heaven: he was here in his flesh, he was in heaven in his divinity, born of a mother, never leaving the Father—Why do you marvel that he was both here and in heaven?" (cited in E. W. Hengstenberg, *A Commentary on the Gospel of St John* [reprint; Minneapolis: Klock & Klock, 1980], I. 178). Calvin also writes, "But since, for the sake of the unity of person in Christ, it is frequent and

common to transfer the property of the one nature to the other, we need not look for another solution. Hence Christ, who is in heaven, put on our flesh that, by stretching out a brotherly hand to us, He might raise us to heaven along with Himself" (J. Calvin, *The Gospel According to St John (1-10)*, trans. T. H. L. Parker [Grand Rapids: Eerdmans, 1959] 72).

ROSH: AN ANCIENT LAND KNOWN TO EZEKIEL

JAMES D. PRICE

Extensive evidence from ancient Near Eastern texts and from normal Hebrew syntax supports the view that ראש is a toponym in Ezek 38:2, 3; 39:1. The syntactical support involves a detailed examination of instances where some scholars posit a break in a construct chain. These hypothetical breaks are not convincing for several reasons. Therefore, ראש in Ezek 38:2, 3; 39:1 should be translated as a proper noun ("the prince of Rosh, Meshech, and Tubal" [NKJV]), not an adjective ("the chief prince of Meshech and Tubal" [KJV]).

* * *

INTRODUCTION

AMONG Bible expositors, controversy continues over the translation of the phrase נָשִׂיא רֹאשׁ מֶשֶׁךְ וְתוּבַל in Ezek 38:2, 3 and 39:1—should the translation be “the chief prince of Meshech and Tubal” (AV), or “the prince of Rosh, Meshech, and Tubal” (NASB)? The controversy centers around the Hebrew word ראש; is the word a place name (Rosh) or an adjective (chief)?

There are two principle arguments denying that ראש is a place name: a philological argument and a grammatical argument. The philological argument states that the primary meaning of ראש is “head” as a noun, and “chief” as an adjective,¹ and that the word is unknown as a place name in the Bible, Josephus, and other ancient literature. J. Simons, a noted authority on ancient geography, wrote:

That in one or more of these texts a people of that name whose home was in Asia Minor, is indeed mentioned, is not entirely disproved but it is at any rate rendered improbable by the fact that the same name can be discerned only very doubtfully in other (Assyrian) documents.²

¹BDB, 910-11.

²J. Simons, *The Geographical and Topographical Texts of the Old Testament* (Leiden: E. J. Brill, 1959) 81.

The grammatical argument states that the absence of a conjunction between רֹאשׁ and מֶשֶׁךְ precludes רֹאשׁ from being a noun. William Gesenius stated the applicable grammatical principle: "Contrary to English, which in lengthy enumerations uses *and* to connect only the last member of the series, in Hebrew *polysyndeton* is customary."³ This means that Hebrew uses a conjunction between every word in a series. On the basis of this grammatical rule Simons concluded, "The reading מֶשֶׁךְ (not וּמֶשֶׁךְ) in both texts argues against a tripartite enumeration of peoples or countries."⁴

These arguments have been convincing to many scholars and have resulted in the retention of the *AV* reading in a number of modern versions (*RSV*, *NIV*, *NAB*). Ralph H. Alexander represented the typical response when he wrote, "The author does not consider the word *ros* [*sic*!] to be a proper name in light of the syntax of the Masoretic text and the usage of the term throughout the Old Testament and extra-biblical literature."⁵

But on the other hand, many authorities accept רֹאשׁ as a toponym, and regard the grammatical problem to be of no consequence. Among these are C. F. Keil,⁶ C. L. Feinberg,⁷ D. J. Wiseman,⁸ T. G. Pinches,⁹ and standard lexicons.¹⁰ Also, several modern versions translate the phrase "prince of Rosh, Meshech, and Tubal" (*ASV*, *NASB*, *NEB*, *NKJV*, Harkavy); and some even recognize the land of Rosh in a reconstruction of the difficult Masoretic text of Isa 66:19, "Meshech, Rosh, Tubal, and Javan" (*NASB*, *JB*, *NEB*). Thus, the arguments against this translation may not be as convincing as some think.

Those who support the view that רֹאשׁ is a toponym observe that this use of *rôš* is not entirely unknown in the ancient literature. Pinches pointed out that the LXX translators must have known the place, because they transliterated the word as a place name. He also

³GKC, 154a.

⁴Simons, *Geographical and Topographical Texts*, 81.

⁵Ralph H. Alexander, "A Fresh Look at Ezekiel 38 and 39," *JETS* 17 (1974) 161, n. 2.

⁶C. F. Keil, *Biblical Commentary on the Prophecies of Ezekiel*, trans. James Martin (Grand Rapids: Eerdmans, n.d.) 2:158–59.

⁷Charles L. Feinberg, *The Prophecy of Ezekiel* (Chicago: Moody, 1969) 219–20.

⁸Donald J. Wiseman, "Rosh," *The New Bible Dictionary* (ed. J. Douglas; Grand Rapids: Eerdmans, 1962) 1107.

⁹T. G. Pinches, "Rosh," *International Standard Bible Encyclopedia* (ed. James Orr; Grand Rapids: Eerdmans, 1955) 4:2623.

¹⁰BDB, 912; William Gesenius, *Hebrew and English Lexicon of the Old Testament*, trans. Edward Robinson (Boston: Crocker and Brewster, 1849) 955; William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1971) 329.

noted references to the land of Râshi (= Rosh) in the Annals of Sargon.¹¹ Opponents of the view discount these references as insignificant.

Also, those who support the place-name view point to a much more serious grammatical problem involved with regarding ראש as an adjective—the adjective intervenes between the construct noun נְשִׂיא (prince of) and its genitive *nomen rectum* מֶשֶׁךְ וְתוּבַל (Meshech and Tubal). This is a syntactic anomaly. Opponents of the view dismiss the problem by observing that broken construct chains do occur in Biblical Hebrew. Simons discounted the problem by stating, “The translation of Eze. xxxviii 2.3 and xxxix 1 by ‘Gog, chief prince of Meshech and Tubal’ is grammatically difficult but cannot be said to be impossible.”¹² But it is very doubtful that this problem can be brushed off so lightly and that the ancient references to the land of Rosh can be ignored.

This article demonstrates that Rosh was a well-known place in antiquity as evidenced by numerous and varied references in the ancient literature. The article also demonstrates that in Ezek 38:2, 3; 39:1 the absence of the conjunction with מֶשֶׁךְ is inconsequential and it is syntactically improbable that ראש is an adjective. A logical explanation is offered for the origin of the interpretation of ראש as an adjective. The conclusion is drawn that the best translation of Ezek 38:2, 3; 39:1 is “prince of Rosh, Meshech, and Tubal.”

PHILOLOGICAL ARGUMENTS

Rosh was a Well-Known Place

Rosh has not been recognized among the place names of antiquity because scholars have failed to take into account the well known phonetic shifts that occur within the Semitic languages. When differences in pronunciation are taken into account, I found the name Rosh (or its phonetic equivalents) twenty times in five different ancient sources without an exhaustive search.

Variant Pronunciations of Rosh

The word that means “head” as a noun and “chief” as an adjective is common to most of the Semitic languages, but its pronunciation varies. Due to the phonetic phenomenon known as the Canaanite shift¹³ the word is pronounced *rôš* in Hebrew and the Canaanite

¹¹Pinches, “Rosh,” 4:2623.

¹²Simons, *Geographical and Topographical Texts*, 81.

¹³William S. LaSor, *Handbook of Biblical Hebrew* (Grand Rapids: Eerdmans, 1979) 2:38. The Semitic /â/ shifted to /ô/ in the Canaanite dialects.

dialects,¹⁴ but in the other Semitic languages it is pronounced as *râšu* (Arabic),¹⁵ *rêš* (Aramaic),¹⁶ *riš/rêšu* (Ugaritic),¹⁷ and *rêšu/râšu* (Akkadian).¹⁸ The final vowel (*u*) is the nominative case ending; alternative final vowels supply the genitive (*râši/rêši*) and the accusative (*râša/rêša*). Wherever the Semitic word for "head/chief" was used as a place name, it is expected that it would follow the pronunciation and orthography of the language in which it was used. That was true for most place names that were derived from the meaningful Semitic vocabulary.

Rosh was a Name

The word רֹשׁ (*rôš* or its phonetic equivalent *râš/rêš*) was not used exclusively as a common noun or adjective in the Semitic languages. The word also was used as the name of persons and places, and in compound names of persons and places. The use of *rôš* as the name of a specific land is demonstrated in the next section. Rosh was the name of a son of Benjamin (Gen 46:21), and Rêsh was the name of an Akkadian temple.¹⁹ Also, the word is found in compound place names such as Rêsh-eni,²⁰ and in modern Arabic place names such as Ras Shamra, Ras Naqura, Ras el-Ain, etc. Additionally, the word is found in many compound personal names of antiquity, such as Râshi-ili,²¹ Rêsh-Adad king of Apishal,²² Rêsh-beli father of Tubalî-Bini,²³ Rêsh-Dumuzi,²⁴ Rêsh-Ea,²⁵ Rêsh-ili son

¹⁴BDB, 910.

¹⁵Ibid., 910; the Semitic /š/ shifted to /s/ in Arabic.

¹⁶Ibid., 1112.

¹⁷Cyrus H. Gordon, *Ugaritic Textbook* (Rome: Pontifical Biblical Institute, 1965) 31.

¹⁸Theo Bauer, *Akkadische Lesestücke* (Rome: Pontifical Biblical Institute, 1953) 3:29.

¹⁹"Resh Temple" is found 9 times in Akkadian ritual texts according to *ANET*, 338, 342, 344, 345.

²⁰David D. Luckenbill, "Bavian Inscription of Sennacherib," *Historical Records of Assyria*, vol. 2 in *Ancient Records of Assyria and Babylon* (reprint; New York: Greenwood, 1968) 2:149.

²¹Mentioned three times by David B. Weisberg, *Texts from the Time of Nebuchadnezzar*, vol. 17 in the Yale Oriental Series: Babylonian Texts (New Haven: Yale University, 1980) 17:63.

²²"The Sargon Chronicle," *ANET*, 266.

²³Stephen D. Simmons, *Early Old Babylonian Documents*, vol. 14 in the Yale Oriental Series: Babylonian Texts (New Haven: Yale University, 1978) 73.

²⁴Samuel I. Feigin, *Legal and Administrative Texts of the Reign of Samsu-Iluna*, vol. 12 in the Yale Oriental Series: Babylonian Texts (New Haven: Yale University, 1979) 50.

²⁵Ibid., 50.

of Sulalum,²⁶ Rêsh-Irra,²⁷ Rêsh-Marduk son of Ipqu-Amurru,²⁸ Rêsh-Nabium,²⁹ Rêsh-Shamash,³⁰ Rêsh-Shubula son of Ibn-Adad,³¹ Rêsh-Sîn,³² and Rêsh-Zababa.³³

Rosh Mentioned Twenty Times as a Place Name

The place name Rosh (or its phonetic equivalents in the respective languages) was found three times in the LXX, ten times in Sargon's inscriptions, once on Assurbanipal's cylinder, once in Senacherib's annals, and five times on Ugaritic tablets—a total of twenty references in five different sources. The following sections list the references.

Rosh in the LXX. The LXX translates Ezek 38:2, 3; 39:1 as ἄρχοντα Ρως, Μοσοχ καὶ θοβελ. The Greek obviously transliterated the Hebrew pronunciation.

Rosh in Sargon's Inscriptions. Various inscriptions of Sargon mention the land of Râshu. The inscriptions noted in this study are as follows.

(1) The Annals of Sargon (year 12, 11. 228–316):

Til-Hamba, Dunni-Shamshu, Bubê, Hamanu, strong cities in the land of Râshi, became frightened at the onset of my mighty battle-(array) and entered Bît-Imbî.³⁴

(2) Sargon's Display Inscription:

In the might and power of the great gods, my lords, . . . I cut down all my foes . . . the lands of Ellipî and Râshi which are on the Elamite border on the banks of the Tigris.³⁵

(3) Sargon's Display Inscription of Salon XIV:

In the might of Assur, Nabû and Mardu, the great gods, my lords, who sent forth my weapons, I cut down all my enemies . . . the lands of

²⁶Simmons, *Early Old Babylonian Documents*, 73.

²⁷Ibid., 73.

²⁸Feigin, *Legal and Administrative Texts*, 50.

²⁹Simmons, *Early Old Babylonian Documents*, 73.

³⁰A popular name, listed 3 times by Feigin, *Legal and Administrative Texts*, 50, and 3 times by Simmons, *Early Old Babylonian Documents*, 73.

³¹Feigin, *Legal and Administrative Texts*, 50.

³²Simmons, *Early Old Babylonian Documents*, 73.

³³Ibid., 73.

³⁴Luckenbill, *Historical Records of Assyria*, 17.

³⁵Ibid., 26.

Râshi and Ellipi which are on the Elamite frontier, the Arameans who dwell on the banks of the Tigris. . . .³⁶

Râshu is also mentioned as a place name in the following additional inscriptions of Sargon: (a) Sargon's Bull Inscription,³⁷ (b) Sargon's Pavement Inscription (mentioned 5 times),³⁸ and (c) Sargon's Cylinder Inscription.³⁹

Rosh in Assurbanipal's Texts. The land of Râshu is mentioned in Assurbanipal's Texts on the Rassam cylinder, the eighth campaign against Elam (col. IV, ll. 63ff.):

In my eighth campaign, at the command of Assur and Ishtar, I mustered my troops, (and) made straight for Ummanaldasi, king of Elam, Bît-lmbî, which I had captured in my former campaign,—this time I captured (together with) the land of Râshi, (and) the city of Manamu with its (surrounding) district.⁴⁰

Rôsh in Sennacherib's Annals. The land of Rêshu is mentioned in the annals of Sennacherib:

First year of Nergalushezib: . . . One year and 6 months was Nergalushezib king in Babylon. In the month of Tashritu, the 26th day, his people made a rebellion against Hallashu, king of Elan, . . . and killed him . . . Afterward Sennacherib marched down to Elam and destroyed . . . (the country) from the land of Rishi as far as Bit-Burnaki.⁴¹

(*Rishi* is the equivalent of *Rêshu*.)

Rôsh in Ugaritic Literature. The Ugaritic literature mentions people of the land of Rêshu in the following texts:

(Text 1337)⁴²

- | | |
|---|--|
| (1) <i>mit.îlî.mḥsr̄m</i> | (1) One-hundred (and) three deficit |
| (2) <i>l nsk. kîttḡlm</i> | (2) against the metalsmith of Kîttḡlm. |
| (3) <i>arb^c m.îlî mḥsr̄m</i> | (3) Forty-three deficit |
| (4) <i>mtb^c l.rîšy</i> | (4) (against) Motbaal the Rêshite |

.

³⁶Ibid., 41.

³⁷Ibid., 45–47; the Akkadian text spells the name *ra-a-ši*. See D. G. Lyon, *Keilschrifttexte Sargons König von Assyrien* (reprint; Leipzig: Zentralantiquariat Der Deutschen Demokratischen Republik, 1977) 14, 42, 93.

³⁸Luckenbill, *Historical Records of Assyria*, 48–55.

³⁹Ibid., 60–62; Lyon, *Keilschrifttexte*, 2.

⁴⁰Luckenbill, *Historical Records of Assyria*, 307–8.

⁴¹ANET, 302.

⁴²Gordon, *Ugaritic Textbook*, 240.

(9) *ḥmš.mnt.ṭl*

(9) five minas. Three

(10) *ᶜl mtn.rišy*(10) against Motan the Rêshite.⁴³(Text 2078)⁴⁴(1) *rišm.qnum*

(1) The Rêshites: Qanum

(2) *bn ilrš*

(2) the son of Ilrash

(3) etc.

(3) etc.

(Text 2027) also a list of Rêshites.⁴⁵(Text 2079) also a list of Rêshites.⁴⁶(Text 2095)⁴⁷(1) *ṭṭ.mat.ṭṭm.kbd šmn*

(1) Six hundred sixty kubdas of oil

(2) *l.abrm.alyy*

(2) for Abram the Cypriote.

(3) *mit.ṭṭm.kbd.šmn*

(3) One hundred thirty kubdas of oil

(4) *l.abrm mšrm*

(4) for Abram of Egypt.

(5) *mitm.arbᶜm.ṭmn.kbd*

(5) Two hundred forty-eight kubdas

(6) *l.sbrdnm*

(6) for the men of Sardis.

(7) *mit.l.bn.ᶜzmt.rišy*

(7) One hundred for Ben Azmot the Rêshite.

(8) etc.

(8) etc.

These references to Rosh (Râshu/ Rêshu) demonstrate that it was a well-known land in antiquity on the banks of the Tigris River, bordering on Elam and Ellipi.

George C. Cameron, the noted historian of early Iran, identified the land as "the Râshi tribe of Arameans, well known to the Assyrians from Sargon onward and located in the mountains east of Der, where was its capital, Bit Imbi."⁴⁸ Other of its prominent cities were Hamanu, Bube, Bit Bunakki, and Bit Arrabi.⁴⁹

The cumulative effect of the preceding is that Rosh was a well known place. The next section demonstrates that the word רֶאֶשׁ is most probably not an adjective in Ezek 38:2, 3 and 39:1.

⁴³Translations of the Ugaritic materials are my own.

⁴⁴Gordon, *Ugaritic Textbook*, 22*.

⁴⁵Ibid., 10*.

⁴⁶Ibid., 23*.

⁴⁷Ibid., 25*.

⁴⁸George C. Cameron, *History of Early Iran* (Chicago: University of Chicago, 1936) 116.

⁴⁹Ibid., 200.

SYNTACTICAL ARGUMENTS

Contrary to the objection of Simons, the absence of a conjunction between ראש and מִשְׁפָּחָה does not make it impossible for ראש to be a place name. On the other hand, the fact that the word נָשִׂיא (prince) is a construct noun does make it extremely doubtful that ראש is an adjective (chief).

Missing Conjunction is Inconsequential

Although it is customary for Hebrew to use conjunctions between all the words in a series, it is not mandatory. Many exceptions to the rule are found. After giving the previously noted rule of *polysyndeton* in Hebrew, Gesenius cited the exception, "Sometimes, however, only the last two words are joined."⁵⁰ Examples are found in Gen 5:32 (וַיֻּלְדֵּם נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶתַח / 'And Noah begot Shem, Ham, and Japheth'), Gen 11:26 (וַיֻּלְדֵּם אַבְרָם אֶת־נָחֹר וְאֶת־הָרָן / 'And he begot Abram, Nahor, and Haran'), and Gen 13:2 (בַּמֶּנְהָה בַּכֶּסֶף וּבַזָּהָב / 'in livestock, in silver, and in gold'). This exception corresponds exactly to the syntax of Ezek 38:2, 3; 39:1; consequently ראש can be a noun in a series without violating normal conventions of Hebrew grammar.

Hebrew Syntax Expects ראש to Be a Name

If ראש is regarded as a name, then the syntax of the passage is in keeping with the normal conventions of Hebrew grammar. In this case, the construct noun נָשִׂיא ('prince of') is followed by a compound *nomen rectum* consisting of a series of three names (Rosh, Meshech, and Tubal). Although Hebrew avoids lengthy series of coordinate genitives depending on one *nomen regens*, numerous examples are found in the Bible of short series of closely related words.⁵¹ Examples are found in Gen 14:19 ("Possessor of heaven and earth"), Gen 28:5 ("the mother of Jacob and Esau"), Exod 3:16 ("the God of Abraham, of Isaac, and of Jacob"),⁵² Num 20:5 ("a place of grain or figs or vines or pomegranates"), 1 Sam 23:7 ("a town of gates and bars"), Ps 8:2 ("the mouth of babes and infants"), and Isa 22:5 ("a day of trouble and treading down and perplexity").

These examples demonstrate that regarding ראש as a name conforms with known conventions of biblical Hebrew. However, the next section demonstrates that regarding ראש as an adjective does not so conform.

⁵⁰GKC, 154a; note other examples at Gen 10:1, 14:1, 30:39; Jer 2:36; Ps 45:9.

⁵¹GKC, 128a.

⁵²Note the absence of the conjunction between "Abraham" and "Isaac."

Syntax Rejects ראש as an Adjective

If ראש is regarded as an adjective, a syntactical anomaly results. One of the fundamental principles of Hebrew grammar is not observed—a word normally does not intervene between a construct noun and its *nomen rectum*. Joshua Blau stated the basic principle of this convention of nonintervention, “Nothing must intervene between the construct and the *nomen rectum*. Accordingly, even an adjective attribute of the construct has to come after the *nomen rectum*.”⁵³

As this convention applies to the words נָשִׂיא מֶשֶׁךְ וְתוּבַל of Ezek 38:2, 3; 39:1, it indicates that it is quite unlikely for the adjective attribute ראש (chief) of the construct noun נָשִׂיא (prince) to intervene between the construct and the *nomen rectum* מֶשֶׁךְ וְתוּבַל (Meshech and Tubal). Therefore, unless the principle of nonintervention permits exceptions of this type, it is extremely improbable that ראש is an adjective. Rather, it is extremely probable that it is a name in accord with normal syntax. The following sections demonstrate that there are no undisputed exceptions to the principle of nonintervention.

Hebrew Syntax Uses Other Constructions for Adjectives

When Hebrew expresses an adjective attribute for a construct noun, it regularly uses other syntactic constructions. There are four possible syntactic structures which could be used to express the thought “chief prince of Meshech and Tubal.”

(1) The absolute adjective may follow the *nomen rectum*, as Blau’s statement suggested. This construction is used most often. Examples are found in 2 Sam 13:18 (בְּנוֹת־הַמֶּלֶךְ הַבְּתוּלֹת) / ‘the king’s virgin daughters’) and Isa 55:3 (הַסְּדִי דֹד הַנְּאֻמִּים) / ‘the sure mercies of David’). When the statement becomes ambiguous or too complex, alternate constructions are used. The use of this construction in Ezek 38:2 would produce the ambiguous phrase נָשִׂיא מֶשֶׁךְ וְתוּבַל הָרֹאשׁ where הָרֹאשׁ may modify תוּבַל or נָשִׂיא. Therefore, the construction would be inappropriate here.

(2) The construct adjective may be placed before the noun phrase it modifies. In this case the Hebrew would read ראש נָשִׂיא מֶשֶׁךְ וְתוּבַל. Some examples of this are בְּתוּלַת בֵּת צִיּוֹן / ‘virgin daughter of Zion’ (Isa 37:22), ראשֵׁי הַנְּשִׂאִים / ‘chief princes’ (1 Chr 7:40), ראשֵׁי בְשָׂמִים / ‘chief spices’ (Cant 4:14), and ראשֵׁי הָאֲבוֹת / ‘chief fathers’ (1 Chr 9:34).

⁵³ Joshua Blau, *A Grammar of Biblical Hebrew* (Wiesbaden: Harrassowitz, 1976) 96; see also August Müller, *Hebrew Syntax* (Glasgow: James Maclehose & Sons, 1882) 54.

(3) The absolute adjective may precede the noun phrase it modifies. In this case the Hebrew would read **וְחָבֵל מֶשֶׁךְ וְרֹאשׁ נָשִׂיא** (ה) (אָתָּה חָלָל רָשָׁע) Ezek 21:25 (אָתָּה חָלָל רָשָׁע) 'You, O profane wicked prince of Israel'), Isa 23:12 (הַמַּעֲשָׂקָה בְּתוֹלַת בֶּת צִידוֹן) / 'You oppressed virgin daughter of Zidon'), and Isa 52:2 (שְׂבִיָּה בֶת צִיּוֹן) / 'captive daughter of Zion').

(4) When a complex *nomen regens* prevents the attachment of a genitive *nomen rectum* by means of a construct form, the genitive may be attached by means of the preposition לְ.⁵⁴ This occurs when the *nomen regens* is a proper name, or has unmoveable modifiers. Judg 3:28 (מַעְבְּרוֹת הַיַּרְדֵּן לְמוֹאָב) / 'the Jordan fords of Moab') and Hag 1:1 (בְּשָׁנָה שְׁתִּיטָּה לְדָרְיוֹשׁ) / 'in the second year of Darius') have examples of this construction. Although no example was found using an attributive adjective, it seems probable that the construction **וְחָבֵל מֶשֶׁךְ וְרֹאשׁ נָשִׂיא** would accurately express "chief prince of Meshech and Tubal."

These examples demonstrate that Hebrew has regular syntactic conventions for accommodating an adjective attribute of a construct noun without violating the principle of nonintervention. Ezekiel used these conventions in statements similar to 38:2, 3; 39:1 (see, e.g., Ezek 21:25). It is highly unlikely that Ezekiel would violate such a widely used principle of Hebrew grammar. The next section demonstrates that alleged broken construct chains do not correspond to the syntax at Ezek 38:2, 3; 39:1 and do not justify regarding ראש as an adjective.

Ajective Modifying a Construct Does Not Apply

Some argue that, although it is unusual, there are certain cases where attributive adjectives follow construct nouns, such as **כֹּהֵן הָרֹאשׁ**—"chief priest" (2 Kgs 25:18, Jer 52:24, etc.). However, the Ezekiel problem involves the possibility of an adjective intervening between a construct noun and its *nomen rectum*, not merely following the construct. Consequently such cases have no bearing on the Ezekiel problem.

Broken Construct Chains Do Not Apply

Based on the evidences given by Gesenius,⁵⁵ and supplemented by M. Dahood⁵⁶ and D. N. Freedman,⁵⁷ some have concluded that

⁵⁴GKC, 129.

⁵⁵GKC, 130a–f.

⁵⁶M. Dahood, *Psalms* (AB; Garden City: Doubleday, 1970) 3:81–83.

⁵⁷David Noel Freedman, "The Broken Construct Chain," *Bib* 53 (1972) 534–36.

Hebrew grammar admits exceptions to the principle of nonintervention called broken construct chains. Evidence was given by these scholars citing several examples from the Hebrew Bible where a construct noun is not followed immediately by a genitive *nomen rectum*. These alleged broken construct chains are considered by some as justification for regarding שׂאֵר as an adjective that legitimately breaks the construct chain in Ezek 38:2.

Constructs are Created by Rhythm. The existence of alleged broken construct chains in biblical Hebrew should not be accepted hastily as justification for a broken chain in Ezek 38:2, 3, and 39:1. Most syntactic constructions classified by Dahood and Freedman as broken construct chains were previously noted by Gesenius, but were not regarded by him as broken chains. The problem is that not every construct form is a *nomen regens* that anticipates a genitive *nomen rectum*. A construct form comes about when the language places two words in such close rhythmical relationship that they receive only one major accent. The first word of the pair loses its accent and its form becomes a construct; the second word receives the major accent and retains its standard (absolute) form. Gesenius said,

It is sufficiently evident . . . that the *construct state* is not strictly to be regarded as a *syntactical* and *logical* phenomenon, but rather as simply *phonetic* and *rhythmical*, depending on the circumstances of the tone.⁵⁸

The genitive relationship between nouns regularly produces this condition; the *nomen regens* has the construct form and the *nomen rectum* has the absolute form. This construction is commonly known as a construct chain. Because it is so common in Hebrew, it may mistakenly be regarded as the only use of the construct form. Actually, since the construct state is phonetic and rhythmical, not strictly syntactical, Hebrew frequently exhibits other cases of the construct state not associated with the genitive relationship between nouns. Gesenius noted several such constructions: "The construct state . . . is frequently employed in rapid narrative as a connective form, even apart from the genitive relation."⁵⁹ The following constructions were listed by Gesenius. (1) The construct state frequently governs prepositional phrases, particularly in prophecy and poetry, especially when the construct word is a participle. (2) The construct state frequently governs a relative pronoun clause. (3) The construct state sometimes governs an independent clause. This construction may be understood as a case

⁵⁸ GKC, 89a.

⁵⁹ GKC, 130a–c.

where the relative pronoun is elided. (4) The construct state is sometimes followed by *waw* conjunctive where the connection is strong. Müller⁶⁰ noted a few cases where a construct participle precedes an accusative. An example is מְשִׁיחֵי אֹתִי / 'those who serve me' (Jer 33:22). None of the above should be mistaken for a construct chain: no genitive relationships were indicated. They represent the purely phonetic and rhythmical cases.

The same phonetic and rhythmical conditions occasionally produce construct-like forms in other parts of speech, such as particles, adverbs, prepositions, pronouns and verbs. When such words are closely related to the following words by *maqeph*, the accent is drawn away from the word, resulting in a construct-like reduction of the vowel. Examples of particles are יֵשׁ versus יֵשׁ-אֵת, אַת versus אַת-אֵת, and הֵן versus הֵן-כֵּן. An example of an adverb is כֵּן versus כֵּן-הוּא which is found in Gen 44:10; Josh 2:21; and 1 Sam 25:25. Examples of prepositions are אֵת versus אֵת-אֵת (with) and בְּעַד (Cant 4:1) versus בְּעַד-הַחֲלוֹן (Josh 2:15). An example of a pronoun is מָה versus מָה-מָה (what?). Several examples of verbs are found: הִפְרֵד-נָא versus הִפְרֵד (‘please separate yourself’; Gen 13:9), הִבֵּט-נָא versus הִבֵּט (‘please look’; Gen 15:5), שֵׁב versus שֵׁב-שָׁם (‘dwell there’; Gen 35:1), לֵךְ versus לֵךְ-נָא (‘please go’; Gen 37:14), יָכַתֵּב-שָׁם versus יָכַתֵּב (‘he wrote there’; Josh 8:32), מִשַּׁל versus מִשַּׁל-בָּם (‘he will rule over them’; Isa 19:4, Joel 2:17), יַעֲבֹר-זַעַם versus יַעֲבֹר (‘the indignation is past’; Isa 26:20), הִתְקַדְּשׁ-חַג versus הִתְקַדְּשׁ (‘a festival is kept’; Isa 30:29), יִמְלֹךְ versus יִמְלֹךְ-מֶלֶךְ (‘a king will reign’; Isa 32:1), אֶתְמַךְ-בּוֹ versus אֶתְמַךְ (‘he treads clay’; Isa 41:25), אֶצְק-מַיִם versus אֶצְק (‘I uphold him’; Isa 42:1), דַּבֵּר-עֹשֶׁק versus דַּבֵּר (‘to speak oppression’; Isa 59:13), and יִשְׁמֹר-לָנוּ versus יִשְׁמֹר (‘he keeps for us’; Jer 5:24).

All these examples demonstrate the role that rhythm plays in creating construct and construct-like forms. But none of these are equivalent to true construct chains governed by the principle of non-intervention.

True Construct Chains Involve a Genitive

The true construct chain, particularly as it relates to the problem in Ezekiel 38, is limited to the genitive relationship between nouns. It is in this particular case that the principle of nonintervention applies, and it is this particular case that must be tested for exceptions, not whether a construct form may be succeeded by something other than an absolute *nomen rectum*.

⁶⁰ Müller, *Hebrew Syntax*, 53.

There are several commonly known modifications of the principle of nonintervention that must not be regarded as violations.

(1) A construct may follow another construct when there is a series of genitives.⁶¹ This forms a construct chain of more than two links, the last of which is an absolute. The principle of nonintervention then applies to the entire series.

(2) The definite article may precede the absolute *nomen rectum*. Since it is a prepositive, it is regarded as part of the *nomen rectum*.

(3) The locative *He* may follow the first construct as a post-positive case marker.⁶² It is regarded as part of the *nomen regens*.

(4) Although it is not common, the construct may receive a pronoun suffix.⁶³ Usually the pronoun is attached to the *nomen rectum* even though it modifies the construct;⁶⁴ but where sense or style requires, the construct may receive the suffix. Since it is a suffix, it must be regarded as part of the *nomen regens* not as an intervening word.

(5) Although it is not common, a negative may precede the *nomen rectum*. The negative is usually connected to the *nomen rectum* by a *maqṣeph*, making it the equivalent of another construct, or a part of the *nomen rectum*. The negative must precede the word it negates and, like another construct, it is a legitimate modification to the principle of nonintervention. Examples of this construction are found in Isa 31:8 (חֶרֶב לֹא-אִישׁ / 'a sword not of man'), Isa 31:8 (חֶרֶב לֹא-אָדָם / 'a sword not of mankind'), 2 Sam 23:4 (בֹּקֶר לֹא-עָבֹת / 'a morning of no clouds'), and Isa 14:6 (מַכַּת בְּלִחִי טָרָה / 'a stroke of non-withdrawal').

None of these modifications of the principle of nonintervention corresponds to the grammar of Ezek 38:2, 3; 39:1. None accounts for an attributive adjective intervening between a construct noun and its genitive *nomen rectum*.

True Construct Chains are Seldom if Ever Broken

Now the question to be answered is this: have any clear examples been found of a departure from the principle of nonintervention? If so, are the exceptions sufficient to justify considering נְשִׂיא רֹאשׁ מֶשֶׁךְ to be a broken construct chain? The Ezekiel case would consist of an adjective attribute of the *nomen regens* interposed between the *nomen regens* and the *nomen rectum*.

⁶¹GKC, 128a.

⁶²GKC, 90c.

⁶³GKC, 128d.

⁶⁴Müller, *Hebrew Syntax*, 54.

In general the syntax of biblical Hebrew is structurally consistent; there are relatively few structural discontinuities. Where the syntax exhibits discontinuity, it is for emphasis, clarification, the avoidance of ambiguity, or due to an author's style. Occasionally a discontinuity is created by ellipsis. But legitimate discontinuities are purposeful and meaningful, not accidental and enigmatic.

If there is proof that the principle of nonintervention may not always be followed (as some believe to be true in Ezek 38:2), the proof must consist of clear, unambiguous examples from biblical Hebrew. The examples cannot be created by speculative emendation; they must have interventions similar to Ezek 38:2; and they cannot be examples of the admissible modifications of the principle previously mentioned. It should be expected that an example would exhibit a case where the discontinuity provides clarification, emphasis, the avoidance of ambiguity, or evidence of stylistic purpose. It is not expected that the discontinuity should be explained as a grammatical blunder that contributes to confusion.

Numerous examples of possible broken construct chains have been listed by Gesenius, Dahood, and Freedman. Yet none of them qualify as an unambiguous precedent that proves that true construct chains may be broken.

Gesenius' Broken Construct Chains

Because Gesenius felt so strongly about the principle of nonintervention, he was very reluctant to recognize any possible exception. He said:

As the fundamental rules are the necessary consequence not merely of *logical* but more especially of *rhythmical* relations, . . . we must feel the more hesitation in admitting examples in which genitives are supposed to be loosely attached to forms other than the construct state.⁶⁵

Others have been more willing to accept broken construct chains, but Gesenius' reluctance should serve as a warning against hastily discovering supposed discontinuities in Hebrew syntax. Although he did not regard these passages in Ezekiel as broken construct chains, he did discuss certain problems related to the principle of nonintervention.⁶⁶

Intervening Pronoun Suffix. Gesenius listed several examples of a pronoun suffix intervening between a construct and its *nomen*

⁶⁵GKC, 128b.

⁶⁶GKC, 130a-f.

rectum. He tried to explain away the noted cases as textual corruptions or by emendations. Actually, according to previous discussion, such pronoun suffixes are to be regarded as part of the *nomen regens* and not a violation of the principle of nonintervention. The use of a pronoun suffix with the *nomen regens* is uncommon, but required at times to avoid ambiguity.

Special Case for the Construct of כל. Gesenius⁶⁷ recorded a special problem with the word כל (also noted in BDB). Three times its construct seems to have a word interposed between it and its genitive, a structure which BDB marks as very anomalous:

2 Sam 1:9	כִּי כָל-עוֹד נִפְשִׁי בִּי
Job 27:3	כִּי כָל-עוֹד נִשְׁמָחִי בִּי
Hos 14:3	כָּל-חֶשֶׁא עֹן

Gesenius suggests that כל must be regarded as adverbial in these cases in the sense of "wholly." That is a good suggestion; however, the possibility remains that they may be broken construct chains. In any case, כל is a quantifier, not a noun, and as such it has unique rules of syntax that vary somewhat from those of nouns. It is doubtful that this special case can be used to justify an intervening adjective in Ezekiel.

Intervening Adjectives. Gesenius listed several other examples of possible broken construct chains.⁶⁸ He listed Isa 28:1 as a possible case of an intervening adjective. The text reads גֵּיא שְׁמָנִים חֲלוּמֵי יֵין 'the rich valley of those overcome with wine' (RSV). It is understood by some that שְׁמָנִים is an adjective attribute of the *nomen regens* גֵּיא intervening between it and חֲלוּמֵי. This seems to be the way it was understood by KJV, ASV, RSV, and NASB. However, שְׁמָנִים is not an adjective but a noun;⁶⁹ and it is not in grammatical concord with גֵּיא as expected for an adjective. The form may be the abstract plural with the meaning "fatness," "richness," in which case "the valley of richness" is a proper way of expressing "rich valley." Thus, it is proper to understand "the valley of the richness of those overcome with wine" as the equivalent of "the rich valley of those. . . ." However, to express this equivalent construction would require שְׁמָנִים to be in the construct state (and thus not violate the principle of nonintervention).

⁶⁷GKC, 128e.

⁶⁸GKC, 128c.

⁶⁹BDB, 1032.

Because שְׂמִינִים is not construct, and because of the disjunctive accent separating the two halves of the expression, many translators regard the halves as not syntactically related (*NIV*, *NAB*, *TEV*, *NKJV*). This seems to be the better choice since it follows conventional grammar. Although it is possible to regard the example as a broken chain, the grammar and accents are against it. Thus, it cannot be used as an unambiguous precedent.

Gesenius also listed Isa 32:13 as a possible case of an intervening adjective. The text reads כָּל בְּתֵי מְשׁוֹשׁ קִרְיָהּ עֲלִיזָה / 'all the joyous houses of the jubilant city.' It is possible to regard מְשׁוֹשׁ as an adjective attribute of בְּתֵי interposed between it and its *nomen rectum* קִרְיָהּ. But, as in the previous example, מְשׁוֹשׁ is a noun meaning "exultation,"⁷⁰ and a disjunctive accent separates the halves of the expression. Nearly all translators understand the halves to be syntactically unrelated, and to have an elided words between them (*KJV*, *RSV*, *ASV*, *NASB*, *NIV*, *TEV*, *NKJV*), or to be appositives (*NAB*). It seems to be wholly rejected as a broken construct chain.

Gesenius also listed Isa 28:16 as a possible case of an intervening adjective. The text reads פִּנֶּת יִקְרָת מוֹסֵד / 'a costly cornerstone of a foundation.' It is possible to regard יִקְרָת as an adjective attribute of פִּנֶּת interposed between it and its *nomen rectum* מוֹסֵד. Although Gesenius asserted that יִקְרָת is a construct noun not an adjective,⁷¹ it is classified as an adjective in his lexicon, in *BDB* and others. Yet it is unusual for an attributive adjective to be in the construct state. The text is problematical and cannot serve as an unambiguous precedent.

Gesenius also listed Ezek 6:11 as a possible case of an intervening adjective. The text reads כָּל תּוֹעֲבוֹת רָעוֹת בֵּית יִשְׂרָאֵל / 'all the evil abominations of the house of Israel.' It is possible to regard רָעוֹת as an adjective attribute of תּוֹעֲבוֹת interposed between it and its *nomen rectum* בֵּית יִשְׂרָאֵל. Although Gesenius asserted that רָעוֹת must be a construct noun (evils) not an adjective, the form could be either an adjective or a construct noun. However, since the construct noun follows normal grammar and makes good sense, Gesenius should be given the benefit of the doubt. Since the key word רָעוֹת is ambiguous, this example cannot serve as an unambiguous precedent.

In summary, Gesenius' examples are problematical and ambiguous. None can serve as proof that true construct chains may be broken in biblical Hebrew.

⁷⁰*BDB*, 965.

⁷¹*GKC*, 130f, n. 4.

Dahood's Broken Construct Chains

Dahood listed several possible examples of broken construct chains in addition to those listed by Gesenius.⁷²

Intervening prepositions. Dahood listed several examples of a construct chain broken by a preposition. He has mistakenly identified a construct governing a prepositional phrase as a construct chain. In each case the relationship of the construct with the absolute is defined by the preposition, not by the genitive. The meaning would be incomplete without the preposition. The reason for the construct form is *phonetic* and *rhythmical*, not *syntactical* and *logical*.

In addition, 3 of the 5 examples are ambiguous—the forms are not clearly constructs; they may properly be absolutes (Pss 9:10; 10:1; 92:13). In the remaining two examples, Dahood revocalized the Masoretic text to create the example (Pss 74:12; 84:7). The Masoretic text of Ps 84:7 does have a construct before a preposition, but it comes under the above comment.

Intervening pronoun suffix. Dahood listed 17 examples of a construct chain broken by a pronoun suffix. In six of the 17 examples, Dahood revocalized the Masoretic text to create the case (Pss 16:8; 18:18; 35:16; 88:16; 102:24–25; 140:10). In Ps 102:24–25 he made the chain bridge the end of a verse, and in Ps 140:10 he made it bridge an *athnach*—obvious departures from the Masoretic punctuation.

In three other cases his examples are construct participles governing an accusative pronoun suffix and an adverb: Ps 35:19 (“those who are my enemies wrongfully”), Ps 35:19 (“those who hate me without cause”), and Ps 38:20 (“those who hate me wrongfully”). These are not examples of a construct governing a genitive *nomen rectum*. The construct forms originated from rhythm and phoentics, not necessarily because of grammar.

In six other cases the construct has a genitive pronoun suffix, and the second word of the phrase is properly identified as an adverb not an absolute noun. Construct nouns do not govern adverbs. The noun takes the construct form because of the pronoun suffix. The examples are not broken construct chains:

- Ps 38:20 “My enemies are lively”
- Ps 48:15 “This God is our God forever and ever”
- Ps 61:5 “I will abide in your tabernacle forever”
- Ps 66:7 “He rules by his power forever”
- Ps 71:6 “My praise shall be continually of you”
- Ps 105:4 “Seek his face forever”

⁷²Dahood, *Psalms*, 3:381–83.

In one other case his example is actually a proper name, "Melchizedek" (Ps 110:4).

In all the above cases *AV*, *NASB*, *NKJV*, and *NIV* do not agree with Dahood, but view them according to more conventional grammatical theory. The *NIV* regards the second word of Ps 38:20 as an attributive adjective.

In only one case is there a possible broken construct chain: אָתָּה מְחַסֵּי-עוֹ / 'You are my strong refuge' (Ps 71:7). This example comes under the permissible variations of the principle of nonintervention, which is not properly a violation. The pronoun cannot be attached to the *nomen rectum* without changing the sense. The construct state of the *nomen regens* has been carefully preserved in the Masoretic text by the absence of a principle accent, and by the *maqeph*, even though there is a pronoun suffix.

Intervening emphatic כִּי. Dahood listed six examples of construct chains allegedly broken by an emphatic כִּי. None of the examples were recognized by the Masoretes as the emphatic כִּי. In each case Dahood emended the Masoretic presentation of the text to create the example—always by adding a space between consonants and, in some cases, by changing the vowels. All of the alleged examples are properly identified as pronoun suffixes of direct address followed by a vocative, not a genitive. None are unambiguous examples of broken construct chains.

Intervening enclitic mem. Dahood listed 23 examples of construct chains with intervening enclitic *mem*. However all of these examples involved revocalizing the Masoretic text to create the examples. Such revocalization is not strong evidence to demonstrate that an enclitic *mem* actually breaks the construct chain in biblical Hebrew.

Intervening vocative. Dahood listed one example of a construct chain with an intervening vocative, Ps 145:7, which reads זָכַר רַב-טוֹבָךְ / 'the record, O Master, of your goodness'. רַב is regarded as the intervening vocative. However, Dahood emended the Masoretic marking by omitting the *maqeph* between רַב and טוֹבָךְ, and by ignoring the lack of an accent on רַב, both of which identify רַב as a construct form. As a construct noun, רַב is a member of an unbroken construct chain that is grammatically and semantically correct. The phrase is literally translated "the memory of the greatness of Your goodness," or "the memory of Your great goodness" (*NKJV*). Dahood's revocalization does not convincingly demonstrate that vocatives actually break construct chains in Biblical Hebrew.

In summary, Dahood did not list one example of an unambiguous broken construct chain; all his examples involved revocalizations,

ambiguous forms, or construct forms originating because of phonetics and rhythm rather than from a grammatical genitive relationship. Not one involves an intervening adjective and not one qualifies as a precedent for regarding ראש as an adjective in Ezek 38:2, 3; 39:1. Furthermore, Dahood did not list these Ezekiel passages as examples of broken construct chains.

Freedman's Broken Construct Chains

David Noel Freedman attempted to add more examples of broken construct chains to those listed by Dahood and Gesenius.⁷³

Intervening enclitic mem. Freedman listed several additional examples of an intervening enclitic *mem*. All involved revocalizing the Masoretic text; none convincingly demonstrates that an enclitic *mem* actually breaks a construct chain in Biblical Hebrew.

Intervening clause. Freedman proposed that there is a clause breaking a construct chain in Isa 10:5 which reads וּמַטֵּה-הוּא בְיָדָם וְעֵמִי. In this rather difficult construction, he proposed that the clause הוּא בְיָדָם / 'he is in their hand' breaks the construct chain . . . מַטֵּה וְעֵמִי / 'the staff of . . . my fury'. In doing so he emended the absolute noun מַטֵּה to its construct form מַטֵּה and emended the word בְיָדָם to בְיָדִים ('in my hand') with an enclitic *mem*. His translation is "the staff of my fury is he in my hand." His emendations created the broken construct chain. The Hebrew is difficult, but it can be understood without emending the Masoretic text. The *KJV* has "and the staff in their hand is my indignation," the *NKJV* has "and the staff in whose hand is My indignation," and the *NASB* has "and the staff in whose hands is My indignation." All these make tolerable sense following the Masoretic vocalization. Freedman's speculative revocalization does not provide strong evidence to demonstrate that Isa 10:5 is an instance where a clause really breaks a construct chain.

Intervening pronoun suffix. Freedman listed Hab 3:8 as an example of an intervening pronoun suffix: מְרַכְבֵּיךָ יְשׁוּעָה / 'your chariots of salvation.' This is a case that comes under the permissible variations of the principle of nonintervention previously mentioned. In this case the pronoun cannot be attached to "salvation" without creating ambiguity.

Intervening sign of the direct object. Freedman listed Hab 3:13b as an example of the sign of the direct object breaking a construct chain. In the phrase לְיֵשַׁע אֶת מְשִׁיחֶךָ / 'for salvation with Your

⁷³Freedman, "The Broken Construct Chain," 534–36.

Anointed,' Freedman proposed that the construct chain is . . . **יֵשַׁע מְשִׁיחְךָ**. 'the salvation of . . . your anointed' in parallel with the preceding line "for the salvation of your people." The **אֶת** would then break the construct chain. However the form of the word **יֵשַׁע** is ambiguous, either absolute or construct, and the word **אֶת** may be either the sign of the direct object or the preposition "with." The translation, following a more conventional grammar, would be "for salvation with Thy Anointed" (*NKJV*). The absolute noun governing a prepositional phrase makes sense. Though the line lacks poetic parallelism, such progressive structure is not uncommon. Freedman's ambiguous speculation does not convincingly demonstrate that the sign of the direct object really breaks a construct chain in Biblical Hebrew.

Intervening adverb. Freedman listed Hab 3:13c as an example of an adverb breaking a construct chain. In the clause **מִחֲצֶת רֹאשׁ מְבִית רָשָׁע / רָשָׁע** / 'You struck the head from the house of the wicked,' Freedman proposed that the construct chain is **רֹאשׁ . . . רָשָׁע** / 'the head of the . . . wicked one' and that the word **מְבִית** should be emended to **מְבִית** (inward), so that the clause is translated "You crushed the head of the wicked one inwards." But **רֹאשׁ** is an ambiguous form, either absolute or construct, and the revocalization is speculation based on poetic parallelism. The Masoretic pointing of the text makes sense. This revocalization does not convincingly demonstrate that an adverbial phrase really breaks construct chains in Biblical Hebrew.

He also listed Ezek 39:11 as an example of an intervening adverb. The text reads **מְקוֹם-שָׁם קְבֹר בְּיִשְׂרָאֵל / 'a place there of graves in Israel.'** He proposed that the construct chain is **מְקוֹם . . . קְבֹר** / 'a place of . . . burial' with the adverb **שָׁם** ('there') intervening. The translation would be "a place of burial there in Israel." However, **קְבֹר** has the concrete meaning "grave, sepulchre, burial place"⁷⁴ rather than the abstract sense of "burial" which is rendered by the Hebrew **קְבוּרָה**. Regarding **קְבֹר** as a genitive results in an awkward, unnatural sense ("a place of a grave there"). The last two words, **קְבֹר בְּיִשְׂרָאֵל**, function more naturally as an appositive ("a place there, a burial place in Israel"). The construct form **מְקוֹם** is explained by the phonetics created by the close rhythmical relationship between it and the following adverb **שָׁם**. Nevertheless, the example remains a possible broken construct chain; but, because it makes sense in the more conventional view (i.e., as an appositive), it remains ambiguous and does not provide a precedent for demonstrating that an adverb really breaks a construct chain in Biblical Hebrew.

⁷⁴BDB, 868.

Intervening verb. Freedman listed Hos 14:3 as an example of a verb breaking a construct chain. This example was previously noted by Gesenius,⁷⁵ and was discussed in a previous section.

He also listed Hos 6:9 as an example which reads דָּרַךְ וְרָצְחוּ שְׂכֶמָה / 'they murder on the way to Shechem'. He proposed that the construct chain is שְׂכֶמָה . . . דָּרַךְ, and that the verb intervenes. There are two reasons why this is ambiguous: (1) the form of דָּרַךְ is ambiguous, being either absolute or construct; and (2) the word שְׂכֶמָה has the locative *he* and is the equivalent of לְשֶׁכֶם. Thus the translation is "the way to Shechem," and is not to be confused with "the way of Shechem." Because the example is ambiguous, it does not provide clear precedent.

He also listed Hos 8:2 as an example which reads לִי יִזְעָקוּ אֱלֹהֵי יִשְׂרָאֵל / 'Israel will cry to Me, "My God, we know You."' He proposed that the word אֱלֹהֵי be revocalized to אֱלֹהֵי to produce the broken chain יִשְׂרָאֵל . . . אֱלֹהֵי / 'the God of . . . Israel' with the verb intervening. The translation would be "O God of Israel, we know you." This again involves revocalization of the Masoretic text. Freedman seems to exaggerate the change in number (from "my" to "we"), a common phenomenon in poetry. This instance does not provide strong evidence for demonstrating that a verb really breaks a construct chain in biblical Hebrew.

In summary, Freedman did not list one example of an unambiguous broken construct chain; all his examples involved unnecessary revocalization, ambiguous forms, or construct forms originating because of phonetics and rhythm rather than from a strictly grammatical genitive relationship. None involved an intervening adjective, nor do any qualify as a precedent for regarding ראש as an adjective in Ezek 38:2, 3 and 39:1. Furthermore, Freedman did not list these passages in Ezekiel as examples of broken construct chains.

No Proof Found for Broken Construct Chains

None of the examples furnished by Gesenius, Dahood, or Freedman are unambiguous broken construct chains; all the examples involve unnecessary revocalization, ambiguous forms, or construct forms originating because of phonetics and rhythm rather than from a grammatical genitive relationship. All the possible cases of intervening attributive adjectives are problematical. Not one example qualifies as an unambiguous precedent for regarding ראש as an adjective in Ezek 38:2, 3; 39:1. Furthermore, none of the three scholars listed

⁷⁵GKC, 128c.

these Ezekiel passages as examples of a broken construct chain. Consequently, it must be concluded that the existence of broken construct chains is speculative apart from the previously mentioned normal modifications of the principle of nonintervention. Alleged broken construct chains provide no support for breaking the principle of nonintervention in Ezekiel.

HISTORICAL ARGUMENT

The origin of the translation "chief prince of Meshech and Tubal" is traced to the Latin Vulgate. The early translators of the English Bible were quite dependent on the Latin Version for help in translating difficult passages. They evidently followed Jerome in Ezek 38:2, 3; 39:1.

Some have supposed that the Aramaic Targum may have been the source for interpreting ראש as an adjective. The Targum reads רַב רִישׁ מֶשֶׁךְ וְתֻבַּל, where רַב is the equivalent of Hebrew נָשִׂיא and רִישׁ (= ראש) is the equivalent of Hebrew ראש. But Aramaic has the same syntactic conventions for construct chains as Hebrew, so the same arguments that favor ראש as a name in Hebrew favor ראש as a name in Aramaic. Therefore, the Aramaic does not support regarding ראש as an adjective, although those who do not take into account the difference in pronunciation may erroneously think so (as Aquila and Jerome may have thought).

Evidently by the second century A.D. the knowledge of the ancient land of Rosh had diminished. And because the Hebrew word ראש was in such common use as "head" or "chief," Aquila was influenced to interpret ראש as an adjective, contrary to the LXX and normal grammatical conventions. Jerome followed the precedent set by Aquila, and so diminished the knowledge of ancient Rosh even further by removing the name from the Latin Bible.

By the sixteenth century A.D. ancient Rosh was completely unknown in the West, so the early English translators of the Bible were influenced by the Latin Vulgate to violate normal Hebrew grammar in their translation of Ezekiel 38–39. Once the precedent was set in English, it was perpetuated in all subsequent English Versions until this century when some modern versions have taken exception. This ancient erroneous precedent should not be perpetuated.

CONCLUSION

It has been demonstrated that Rosh was a well-known place in antiquity as evidenced by numerous and varied references in the ancient literature. It has also been demonstrated that an adjective intervening between a construct noun and its *nomen rectum* is highly

improbable, there being no unambiguous example of such in the Hebrew Bible. Furthermore, it has been demonstrated that regarding ראש as a name is in harmony with normal Hebrew grammar and syntax. It is concluded that ראש cannot be an adjective in Ezekiel 38-39, but must be a name. Therefore, the only appropriate translation of the phrase in Ezek 38:2, 3, and 39:1 is "prince of Rosh, Meshech, and Tubal."

THE SEMANTICS AND EXEGETICAL SIGNIFICANCE OF THE OBJECT-COMPLEMENT CONSTRUCTION IN THE NEW TESTAMENT

DANIEL B. WALLACE

A survey of the grammatical terminology, identification, and semantics of the object-complement construction in the Greek NT demonstrates that the treatment of this construction in the major grammars is inadequate. A rather extensive listing of NT examples of this construction supports the thesis that the object-complement construction is semantically equivalent to the subject-predicate nominative construction. Thus, any principles which apply to subject-predicate nominative constructions (e.g., "Colwell's Rule") are equally applicable to object-complement constructions.

* * *

INTRODUCTION

Although some would insist that grammar is one of those elementary things which is better left behind as we press on to maturity, there are still a few die-hards who feel that not all has been said on the topic. Lars Rydbeck, for example, recently asked the question, "What happened to New Testament Greek grammar after Albert Debrunner?"¹ His answer is that it "has come almost to a standstill," one of the reasons being that "There is a prevalent but false assumption that everything in NT Greek scholarship has been done already."² Rydbeck goes on to suggest that one major area in NT grammar which has yet to be resolved is the nature of NT Greek.³ This, indeed,

¹The title of a paper presented to the *Fifth International Congress on Biblical Studies* (Oxford: September, 1973), published in *NTS* 21 (1974-75) 424-27.

²*Ibid.*, 424.

³*Ibid.*, 425.

is a critical issue; but there are others. Among them is the relation of structure to semantics. This is a problem area because most grammars are satisfied with presenting the structural phenomena of the NT in a *descriptive* manner (i.e., a mere tagging of structures as belonging to certain syntactical categories), while hardly raising the question of the *differences* in the fields of meaning that 'synonymous' structures can possess.⁴ One construction which can be profitably put through the structure-semantics grid is that of the object-complement double accusative.

DEFINITION OF TERMS

Not all are agreed on which terms to use when describing this grammatical phenomenon. Thus it is appropriate to begin by defining terms.

Double Accusative

The nomenclature "double accusative" is customarily used in grammars to refer to two different kinds of constructions:⁵ (1) a person-thing double accusative (in which a verb takes two direct objects in the accusative, one being the person affected, the other being the thing effected);⁶ and (2) an object-complement double

⁴Some specific areas of inquiry with reference to this problem are: the genitive of possession vs. the dative of possession; the simple infinitive vs. the genitive articular infinitive (or εἰς/πρός plus the accusative articular infinitive) to express purpose; the overlap in the use of simple cases and prepositions plus cases (e.g., simple dative vs. ἐν plus the dative); the anarthrous generic noun vs. the articular generic noun; the various structures used to express result, causality, etc. To be sure, some of these topics are discussed in the grammars, but as of yet, grammars by and large make no attempt to be systematic in dealing with the *differences* in the fields of meaning that 'synonymous' structures can have.

⁵There are other double accusative constructions as well, but which occur so infrequently as to call for little attention in the grammars. Besides the person-thing and object-complement constructions, BDF list the "accusative of object and cognate accusative" and "accusative of object and of result" (86-87).

⁶Cf. BDF, 85; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (4th ed.; Nashville: Broadman, 1934) 482-84; G. B. Winer, *A Treatise on the Grammar of New Testament Greek*, translated and revised by W. F. Moulton (3d ed., revised; Edinburgh: T. & T. Clark, 1882) 284-85; H. W. Smyth, *Greek Grammar*, revised by G. M. Messing (Cambridge, Mass.: Harvard University, 1956) 363-64. Others call this construction "an Accusative of the *remoter* object as well as of the *immediate* object" (C. F. D. Moule, *An Idiom-Book of New Testament Greek* [2d ed.; Cambridge: Cambridge University, 1959] 33), or a double accusative of "*personal and impersonal* object" (H. E. Dana and J. R. Mantey, *A Manual Grammar of the Greek New Testament* [Toronto: Macmillan, 1927] 94).

accusative. This paper is concerned only with this second type of construction.

Object-Complement

An object-complement double accusative is a construction in which one accusative is the direct object of the verb and the other accusative (either noun, adjective or participle) complements the object in that it predicates something about it.⁷ This construction is called a double accusative of object and predicate accusative by Robertson, Blass-Debrunner, Turner, Smyth, Mayser, Kühner, Jannaris, and others.⁸ It is described as "an accusative of the object affected and an object complement" by Funk,⁹ "accusative of subject [!] and predicate" by Winer,¹⁰ and "A *direct and predicate* object" by Dana and Mantey.¹¹ Others describe the construction in still different terms,¹² even as I have done. I use the name "object-complement" because it is brief and to the point.¹³

⁷Another way of defining this construction which perhaps is technically more correct is that given by Goodwin and Gulick: "A verb and an accusative depending on it may together be treated as a single word having another accusative as its object" (W. W. Goodwin, *Greek Grammar*, revised by C. B. Gulick [Boston: Ginn & Co., 1930] 227).

⁸Robertson, *Grammar*, 480; BDF, 86; J. H. Moulton, *A Grammar of New Testament Greek*, vol. 3: *Syntax*, by N. Turner (Edinburgh: T. & T. Clark, 1963) 246; Smyth, *Greek Grammar*, 362; E. Mayser, *Grammatik der griechischen Papyri aus der Ptolemäerzeit*, vol. 2, part 2: *Satzlehre* (Berlin: Walter de Gruyter, 1934) 320 ("Ein Akkusativ des Objekts und ein Prädikatsakkusativ"); R. Kühner, *Grammar of the Greek Language* (Boston: B. B. Mussey, 1849) 398; A. N. Jannaris, *An Historical Greek Grammar* (London: Macmillan, 1897) 332; H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Cambridge: Cambridge University, 1943) 41; Goodwin and Gulick, *Greek Grammar*, 228; C. Vaughan and V. E. Gideon, *A Greek Grammar of the New Testament* (Nashville: Broadman, 1979) 66.

⁹R. W. Funk, *A Beginning-Intermediate Grammar of Hellenistic Greek* (2 vols.; 2d, corrected ed; Missoula: Scholars, 1973) 2:725.

¹⁰Winer, *Treatise*, 285.

¹¹Dana and Mantey, *Manual Grammar*, 94.

¹²J. A. Brooks and C. L. Winbery (*Syntax of New Testament Greek* [Washington, D. C.: University Press of America, 1979] 47) describe the construction as involving "a direct or primary object and a predicate or secondary object"; William Webster (*The Syntax and Synonyms of the Greek Testament* [London: Rivingtons, 1864] 64) states that "The second accusative often appears as a tertiary predicate or an apposition"; Moule (*Idiom-Book*, 35) comes close to the 'normal' description when he speaks of "The Accusative used Predicatively, i.e. to 'predicate' something of a noun already in the Accusative."

¹³It should be observed that those grammars which do speak of the "object complement" mean by this the second accusative only, i.e., the predicate accusative. By the use of the hyphen in "object-complement," I am indicating both accusatives (hence, the whole construction)—the object and its complement.

THE PROBLEM

There are three issues I wish to discuss, namely, (1) the identification of the construction (i.e., how does one know when he has an object-complement construction?), (2) the identification of the components (i.e., how can one tell which is object and which is complement?), and (3) the semantics of the construction (i.e., in addition to the obvious fact that predication is involved, what else can the construction indicate?).

Identification of the Construction

The problem in identifying the construction is due primarily to the fact that every verb which *can* take an object-complement construction is not *required* to do so.¹⁴ Consequently, not all would make a positive identification of the construction in a given instance.¹⁵ For example, Phil 3:18 reads, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω[,] τοὺς ἐχθροὺς τοῦ σταυροῦ. It is possible to take τοὺς ἐχθροὺς as an appositive to οὓς (thus, "whom often I used to mention to you, and now weeping I say, [they are] the enemies of the cross . . .").¹⁶ But a second possibility is to consider λέγω as having the meaning 'I call' here and to treat τοὺς ἐχθροὺς as the complement to an implied pronominal object (thus, ". . . but now, weeping, I call [them] the enemies of the cross . . .").¹⁷ There are not many questionable constructions such as this, but there are a few that are exegetically significant.

Identification of the Components

The problem in identifying the components is that occasionally the natural order of object, then complement, is reversed. In most of

¹⁴E. V. N. Goetchius, *The Language of the New Testament* (New York: Charles Scribner's Sons, 1965) 141. It is to be noted, however, that some verbs regularly or almost exclusively take object-complements (e.g., ἡγέομαι, ὀνομάζω, and φάσκω).

¹⁵No grammar gives an exhaustive list of object-complements in the NT. Consequently, such lists cannot be compared to discover the questionable instances. But by comparing translations and by attempting to reconstruct the semantic range of every possible object-complement construction (i.e., to see whether the construction in question must be or might be an object-complement), the definite and the questionable instances can be determined.

¹⁶In support of this view, cf. Winer, *Treatise*, 665; Robertson, *Grammar*, 413; M. R. Vincent, *A Critical and Exegetical Commentary on the Epistle to the Philippians and to Philemon* (ICC; Edinburgh: T. & T. Clark, 1897) 117.

¹⁷In support of this view, cf. H. A. A. Kennedy, "The Epistle to the Philippians" in vol. 3 of *The Expositor's Greek Testament*, ed. W. R. Nicoll (New York: Dodd, Mead & Co., 1897) 461.

the instances it is obvious which is object and which is complement. For example, Phil 3:17 reads ἔχετε τύπον ἡμᾶς. A very literal translation would not render this, "you have a pattern/example *in* us," for that would require ἔχετε τύπον ἡμῶν. Rather, it should be rendered, "you have *us* as [a] pattern/example." It is obvious, then, that this is an object-complement construction and that the order has been reversed. Such a clear instance demonstrates the reversal phenomenon and, at the same time, raises two questions: (1) What are the criteria for determining which is which since word order is not an infallible guide? and (2) Why is the order sometimes reversed?

The Semantics of the Construction

The third issue involves the semantics of the construction. As mentioned earlier, by definition an object-complement construction is a construction in which a predication is made. But beyond this given, what else can the construction indicate? Specifically, what is the difference semantically between the order of object, then complement and complement, then object? For example, is it possible that when Paul wrote ἔχετε τύπον ἡμᾶς in Phil 3:17 he did not mean exactly the same thing as ἔχετε ἡμᾶς τύπον?

THE INADEQUATE TREATMENT IN THE GRAMMARS

Concerning the identification of the construction, the standard grammars make almost no advances beyond defining the construction¹⁸ and giving an abridged list of the kinds of verbs which take object-complements. Some of the grammars do point out that the complement is often preceded by εἰς or ὡς.¹⁹ Unfortunately, not only is there a very high percentage of cases where εἰς and ὡς are absent, but even when either one is present, there is not, *ipso facto*, an object-complement construction.²⁰ With reference to the identification of the components, only one of the more than thirty grammars examined *explicitly* addressed the question of order in an object-complement

¹⁸Goetchius (*Language*, 141) is a lone exception to the silence of the grammarians: "Object complements occur only with certain verbs (all of which also occur with 'ordinary' direct objects, i.e., without object complements), e.g., *call, make, find, think, deem, choose, elect*. Some of these verbs also occur with indirect objects (e.g., *call, make, find*), so that it may not always be immediately apparent whether sentences containing them are structurally similar to (3) ['The child gave the dog a bone'] or to (4) ['The general called the captain a fool']; usually, however, the meanings of the nouns N_2 and N_3 [in the construction N_1 -V- N_2 - N_3] are compatible with only one interpretation (and, hence, with only one structural analysis) of a sentence."

¹⁹Robertson, *Grammar*, 480-81; BDF, 86-87; Turner, *Syntax*, 246-47.

²⁰Cf., for example, Matt 9:38; 22:13; Mark 1:12; Rom 6:22; 2 John 10.

construction.²¹ Some grammars did, however, deal with the issue of order implicitly, giving some guidelines which will be discussed below. Concerning the semantics of the construction, apart from the fact that the complement is making an assertion about the object, again only one grammar gave any *explicit* guidelines.²² But not one addressed the question of the difference in force between the normal order and the reversed order.

SOLUTIONS TO THE PROBLEMS

Method of Research Used

In order to come to any sound conclusions, it was necessary to be as exhaustive in the inductive process as possible. By means of the grammars, thesaurus, concordance, and lexicon, I discovered more than fifty verbs which take object-complements²³ and more than three hundred object-complement constructions in the NT. The raw data gathered is at least enough to provide guidelines which may help to inform and possibly resolve the three issues.

Solution Proper

In dealing with each of the three issues, some guidelines or principles that have been derived from the study are first set forth, and then some of the exegetically significant passages affected by this study are briefly discussed.

²¹Goetchius (*Language*, 142) again was the lone exception, stating, "The constituents of these Greek sentences may, as we might expect, occur in any order; both the direct object and the object complement are in the accusative case, but the direct object is always more 'definite' than the object complement."

²²Goetchius, *Language*, 142.

²³Included in the list of verbs are the following: ἀγιάζω, ἄγω, αἰτέω, ἀνατρέφω, ἀποδείκνυμι, ἀπολύω, ἀποστέλλω, γεύομαι, γινώσκω, δέχομαι, δίδωμι, δοκέω, ἐγείρω, εἶδον, εἶπον, ἐκβάλλω, ἐκλέγω, ἐνδείκνυμι, ἐπικαλέω, εὐρίσκω, ἔχω, ἡγέομαι, θέλω, θεωρέω, ἰκανόω, ἵστημι, καθίστημι, καλέω, κηρύσσω, κρίνω, λαμβάνω, λέγω, λογίζομαι, νομίζω (in spite of the protests by BDF [86] and Robertson [*Grammar*, 480] that νομίζω does *not* take an object-complement in the NT, there are two unmistakable instances [cf. 1 Cor 7:26—νομίζω οὖν τοῦτο καλὸν ὑπάρχειν and 1 Tim 6:5—νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν]), οἶδα, ὁμολογέω, ὀνομάζω, παραλαμβάνω, παρέχω, παρίστημι, πείθω, περιάγω, πιστεύω, ποιέω, προορίζω, προσφέρω, προτίθημι, προχειρίζω, συνίημι, συνίστημι (συνιστάνω), τίθημι, ὑποκρίνομαι, ὑπονοέω, ὑψόω, φάσκω, χρηματίζω. In addition to these are three questionable verbs—κατακλίνω, κατανοέω, and ὀρίζω. As well, the NT uses ἐπιλέγω, ἐπονομάζω, and προσαγορεύω in the passive which, in the active, would take object-complements (in the passive, the object is converted to the subject and the complement to the predicate nominative/adjective).

Identification of the Construction

General Principles. With reference to the identification of the construction, I have counted about thirty questionable instances. The most common of these involved an infinitive as the complement.²⁴ The question here is whether the infinitive is functioning substantively as the complement to the direct object or in some other capacity.²⁵ But however the infinitive is tagged, the meaning of the total construction is not altered. A second group of instances was debatable because the alleged complement could possibly be a simple appositive to the direct object.²⁶ Other constructions were questionable because of the relation of the adjective to the direct object,²⁷ the function of εἰς before a second accusative,²⁸ the ambiguity of the case of the second noun,²⁹ etc.³⁰

Since there was a positive identification of more than 90% of all possible object-complements examined,³¹ and since the questionable instances fell into very specific structural categories, certain principles for determining the identification of the construction become evident. First, what must be established is that the verb related to the construction in question can, indeed, take an object-complement. In the case of *hapax legomena* and other rare verbs, appeal can certainly be made to extra-NT Greek literature for verification.³² Second, the

²⁴Cf. Rom 1:13; 11:25; 1 Cor 10:1; 12:1; 2 Cor 9:5; Phil 2:25; 3:13; 1 Thess 4:13; 1 Tim 2:4.

²⁵In particular, as a complementary infinitive to the verb.

²⁶Cf. Matt 27:32 (here ἄνθρωπον Κυρηναῖον *might* be a Semitic periphrastic construction [cf. Matt 11:19] in which וְיֵא is left untranslated when followed by an appositional substantive. The idiom, however, is also found in Greek. Cf. W. E. Jelf, *A Grammar of the Greek Language Chiefly from the German of Raphael Kühner* [2d ed.; 2 vols.; Oxford: James Wright, 1851] 1:102; and Demosthenes 1. 1, 2, 4, 6, 8, 9, 10; 9. 19, 23, 25, 36, etc.); Acts 13:6, 23; Rom 10:9; Phil 3:18; Col 2:6; 1 Pet 3:15; Rev 13:17.

²⁷Cf. Acts 6:13; 24:20 (interrogative pronoun); Titus 2:10.

²⁸Cf. Eph 1:5.

²⁹Cf. Heb 4:7 and Rev 9:11 (here, of course, Ἀπολλύων is nominative in form, but the author may possibly be treating it as an indeclinable noun functioning as an accusative).

³⁰Other constructions were debatable because the adjective could be substantival and the pronominal adjective related to it could be modifying it (John 2:11; 4:54), or the verb was not found with any clear object-complements (1 Pet 3:15), or ἀνά was wedged between ὡσεὶ and the second accusative (Luke 9:14).

³¹When the instances involving infinitives are discounted, the positive identification is closer to 95%.

³²E.g., ἀγιάζω seems to take an object-complement construction in 1 Pet 3:15 (though there are some dissenters among the translations), but no other clear NT examples can be found (though 1 Thess 5:23 comes close). However, in the LXX there

specifics of the structure in question must have parallels in positively identified object-complements. Thus, for example, if the possibility that ἔστησάν τε μάρτυρας ψευδεῖς is an object-complement in Acts 6:13³³ is even to be entertained, *clear* instances of an anarthrous object with a predicate adjective must be found. Finally, once these first two points are established in a given text, I believe that, barring contradictory contextual factors,³⁴ the *antecedent* probability is that the construction in question is indeed an object-complement.³⁵

Exegetically Significant Texts. From my count, there are at least eight exegetically significant passages which are affected by the issue of the identification of the construction.³⁶ Four of these passages are affected by the other two issues as well,³⁷ and consequently will not be discussed here. Of the remaining four, two passages, Phil 3:18 and Titus 2:10, warrant a brief treatment at the present time.³⁸

are two examples (Exod 29:1 and 30:30) in which an infinitive probably functions as a complement as well as one example (Isa 8:13, the text which lies behind 1 Pet 3:15) in which ἀγιάζω clearly takes an object-complement.

³³The difference exegetically between taking ψευδεῖς predicatively and attributively is that a predicate ψευδεῖς makes more explicit the intention of Stephen's enemies to produce false witnesses (thus, "and they brought forth witnesses [to be] false").

³⁴An illustration of possibly contradictory contextual factors is found in Acts 13:23—ὁ θεὸς . . . ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν. If the construction is taken as an object-complement ("God has brought to Israel Jesus [as] Savior") rather than simple apposition ("God has brought to Israel a savior, [namely] Jesus"), one is faced with the difficulty that Jesus is introduced in the message as though the residents of Pisidian Antioch were already familiar with his name.

³⁵This antecedent probability varies in certainty directly in proportion to how well the first two principles are established in a given instance. If they are established at all, tagging the construction as object-complement must at least be given serious consideration.

³⁶John 2:11; 4:54; Acts 13:23; Rom 10:9; Phil 3:18; Col 2:6; Titus 2:10; 1 Pet 3:15.

³⁷Acts 13:23 (for a brief discussion, see n. 34 above); Rom 10:9; Col 2:6; 1 Pet 3:15.

³⁸The two remaining constructions are found in John 2:11 and 4:54. John 2:11 reads, ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς. The *ASV*, *RSV*, *NASB* and *NIV* all take ἐποίησεν here in the sense of 'he did,' with the *RSV* and *NIV* treating ἀρχὴν as an appositive to ταύτην and the *ASV* and *NASB* regarding ταύτην as modifying ἀρχὴν. However, if ἐποίησεν has the sense of 'he made' here, then the construction is an object-complement (thus, "Jesus made this [to be] [the] first of his signs"). The object-complement construction makes more explicit the idea of design on the part of Jesus while the other reconstruction of the text only speaks of his power. John 4:54 reads, τοῦτο δὲ πάλιν δεῦτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς. Here again the translations all treat ἐποίησεν as 'he did.' Although they all seem to recognize the construction to be an object-complement, they weaken its force by treating ἐποίησεν as though it belonged in a relative clause (almost as though they were translating τοῦτο δὲ πάλιν ἦν δεῦτερον σημεῖον ὃ ἐποίησεν). But if ἐποίησεν has the force of 'he made' (thus, "Now again, Jesus made this [to be] [the] second sign"), then not only is there design in the selection of miracles recorded (cf. John 20:30–31), but also in the sequence and performance of them as well.

In Phil 3:18 Paul says, πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω[,] τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ. If τοὺς ἐχθροὺς is in apposition to οὓς, then there appears to be a change in *description*, but not a change in *status*, of the object. One of the problems with this view, however, is the function of γάρ. Unless it is equivalent to δέ, the πολλοὶ of v 18 apparently belong to the same camp as “those who are thus walking” (τοὺς οὕτω περιπατοῦντας) in the previous verse. However, if λέγω has the sense of ‘I call,’ and if νῦν δὲ has a contrastive force rather than a continuative force, then there is an object-complement construction here. If so, it becomes apparent that there is a shift in *status* from the οὓς to the τοὺς ἐχθροὺς (thus, “For many are walking, about whom often I used to speak to you, *but* now, even weeping, I *call* [them] the enemies of the cross of Christ.”)³⁹ Obviously the interpretation of this text cannot be solved on the basis of grammar alone, but the fact that an object-complement construction is at least possible here gives some breathing room to the exegete in this thorny passage.

In Titus 2:9–10 Paul commands Titus to exhort Christian slaves to be obedient to their earthly masters. In v 10 he describes both a negative and a positive aspect of what their conduct is to be. The positive aspect is described in the participial clause πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν. Although most would understand ἀγαθὴν as an attributive adjective modifying πίστιν (thus, “showing forth all good faith”), it is possible that ἀγαθὴν is a predicate adjective, functioning as the complement to πίστιν (thus, “showing forth all faith [to be] good”). Grammatically and exegetically this may be valid, though the grammarians and exegetes do not mention the possibility.

Although there are other grammatical arguments in favor of a predicate ἀγαθὴν,⁴⁰ the concern here is only with those which are

³⁹It should be mentioned that there are several clear examples of the omission of a pronominal object in an object-complement construction (thus paralleling the construction here). Cf. Matt 23:9; John 6:15; Rom 1:22; 2 Cor 11:2; Phil 3:8; 1 Thess 2:13; 3:15; Heb 11:11; 2 Pet 1:8; 2 John 4.

⁴⁰In particular, the relation of adjective to noun in anarthrous constructions could be cited in favor of a predicate ἀγαθὴν here. In cursory form, the evidence derived from such a consideration is as follows. In non-equative clauses and phrases I have discovered over forty completely attributive relations in adjective-noun-adjective constructions in the NT (e.g., Matt 7:17; 23:35; Eph 1:3; Rev 18:2). However, none of the constructions involving πᾶς and only one other attributive construction had an intervening word between the noun and second adjective (cf. Rom 1:11). Also, seven of the πᾶς constructions were in prepositional phrases, a situation which does not parallel Titus 2:10 (e.g., Col 1:10; 2 Tim 3:17; Titus 3:1).

I also discovered thirteen instances in which one adjective was attributive and one was predicate in non-equative clauses/phrases (e.g., Matt 5:36; John 7:23; Col 1:28 [here with πᾶς and, interestingly enough, an object-complement construction]). In four instances the second adjective was separated from the noun by an intervening word or

directly relevant to object-complements. By applying the three maxims related to the identification of an object-complement construction, at least the possibility of an object-complement construction here can be established.

First, ἐνδείκνυμι does indeed take an object-complement elsewhere in the NT.⁴¹ Second, there are other instances of object-complements which involve an anarthrous object and a predicate adjective,⁴² as well as scores of passages which exhibit the more general parallel of a predicate relation in an anarthrous noun-adjective construction.⁴³ Third, other exegetical considerations do allow for this possibility,⁴⁴ and there are apparently not any contextual factors which exclude it

phrase (cf. Mark 7:2; 8:19; Acts 4:16; Rev 15:1). John 10:32 also has an intervening verb between the noun and adjective (πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ), but there is ambiguity as to the function of the second adjective.

Therefore, although the attributive constructions outnumbered the constructions in which the second adjective was predicate three to one, the second type of construction commonly had an intervening word between noun and second adjective. Furthermore, none of the definitely attributive relations with πᾶς in the first attributive position had an intervening word between the noun and second adjective. Thus, although the construction in Titus 2:10 is similar to wholly attributive constructions in that it has πᾶς before the noun (but cf. Col 1:28 for an example in which the πᾶς preceding the noun is attributive and the adjective following is predicate), it is similar to part attributive/part predicate constructions in that there is an intervening word between the noun and second adjective. There is, then, a good possibility (might one even say, an antecedent probability?) grammatically that ἀγαθὴν is a predicate adjective in Titus 2:10.

For more information on the whole area of the relation of adjective to noun in anarthrous constructions, see D. B. Wallace, "The Relation of Adjective to Noun in Anarthrous Constructions in the New Testament" (unpublished Th.M. thesis; Dallas Theological Seminary: May, 1979) and the article by the same title (which is derived from the thesis) in *NovT* 26 (1984) 128-67.

⁴¹Cf. Rom 2:15. As well, at least one of the cognate verbs also takes an object-complement (ἀποδείκνυμι in 1 Cor 4:9). Furthermore, 2 Macc 9:8 has a precise parallel to Titus 2:10 (φανερὰν τοῦ θεοῦ πᾶσιν τὴν δύναμιν ἐνδεικνύμενος). This is obviously an object-complement construction because the adjective φανερὰν is outside of the article-noun group τὴν δύναμιν.

⁴²Cf. Luke 3:8; John 9:1; Acts 10:28; Col 1:28.

⁴³See Wallace, "The Relation of Adjective to Noun" (thesis), Appendix II: 73-102 in which almost 400 such constructions are charted. For the more precise parallel, cf. n. 40 above.

⁴⁴The main question exegetically has to do with the meaning of πίστις. This noun seems to be used in the pastoral epistles frequently as a technical term for the Christian religion (cf. 1 Tim 1:2; 3:9; 4:1, 6; 2 Tim 2:18; 3:8; Titus 1:13; 3:15). In two of the three occasions in which πίστις is modified by an adjective (in Titus 1:4 κοινὴν modifies πίστιν, suggesting more about the scope of this faith than about its character), the adjective used is ἀνυποκρίτος (cf. 1 Tim 1:5; 2 Tim 1:5). The author seems concerned that one's faith be a sincere faith. An insincere faith is apparently not genuine (cf. 1 Tim 1:19; 4:1; 5:8; 6:21; 2 Tim 3:8), but a sincere faith is closely associated with holy

from consideration. Consequently, the antecedent probability is that Titus 2:10 does contain an object-complement construction. If it does then the sense of Titus 2:9–10 could be expressed in the following loose translation: "Slaves should be wholly subject to their masters . . . demonstrating that all [genuine]⁴⁵ faith is productive, with the result⁴⁶ that they will completely adorn the doctrine of God."⁴⁷

Again, grammar does not solve all of the exegetical problems by any means, but if the principles for identifying object-complement constructions have any validity at all, then one must at least deal seriously with the possibility of such a construction in Titus 2:10, even though such a possibility apparently has hitherto gone unnoticed.

Identification of the Components

General Principles. With reference to the identification of the components of an object-complement construction, it has already been pointed out that word order is *not* an infallible guide. Therefore, some other criteria must be used to supplement if not supplant the principle of word order.

On the basis of several strands of evidence, I believe the following overall thesis for solving the problem of the identification of the components can be stated: *the object-complement construction is semantically equivalent to the subject-predicate nominative construction.* This thesis is the major point of this article. Therefore, any principles which help to resolve the identification of the components in a subject-predicate nominative construction are equally applicable to the object-complement construction. Two points must be established in order to validate this thesis. First, it needs to be established that there is analogy between the two types of constructions. And

behavior (cf. 2 Tim. 3:15–17; Titus 1:13–16—the author links faith with holy behavior outside the pastorals as well (cf. Eph 2:8–10; Col 1:4, 6, 10)).

Thus if a more technical sense for πιστις is understood in Titus 2:10 (J. W. Roberts ["Every Scripture Inspired by God," *Restoration Quarterly* 5 (1961) 35] apparently leans toward a more technical sense for πᾶς here, for he writes, ". . . the context shows that the word *pas* means 'perfect' or 'complete' faith"), the author may be instructing Titus to exhort slaves to demonstrate that their faith is sincere and that it results in holy behavior.

⁴⁵'Genuine' may either be implied from the flow of argument or *may* be considered as part of the field of meaning for πᾶς when it is used with abstract nouns (cf. BAGD on πᾶς 1. a. δ.).

⁴⁶Ἰνα here is taken as having an ecbatic force.

⁴⁷A further argument to help validate this sense is the possibility of a synthetic parallel between the two halves of v 10 which is evident only when ἀγαθὴν is taken as a predicate adjective. Thus, to demonstrate that genuine faith is productive is to adorn the doctrine of God.

second, the thesis needs to be tested on specific object-complement constructions.

The following lines of evidence establish, I believe, that the object-complement construction is semantically equivalent to the subject-predicate nominative construction. (1) By definition, both the complement and the predicate nominative make an assertion about another noun in the same case. (2) The terms used to describe the object-complement construction in most grammars strongly suggest such semantic equivalence. As the reader will recall, it was mentioned earlier that many of the major grammars call this construction an object and *predicate* accusative construction.⁴⁸ And Winer goes so far as to call the construction an “accusative of *subject* and predicate [*italics mine*].”⁴⁹ (3) The infinitive of the copula occasionally occurs in an object-complement construction, linking this construction to the subject-predicate nominative construction semantically.⁵⁰ (4) Many of the verbs which take an object-complement also take a declarative/recitative ὅτι clause (and even, occasionally, some other use of ὅτι which involves its own subject-predicate nominative clause) in which there is a subject-predicate nominative construction.⁵¹ (5) Occasionally, the manuscripts even vacillate between an object-complement construction and a subject-predicate nominative construction in a ὅτι clause,⁵² illustrating that the scribes probably considered the two constructions to be semantically equivalent. (6) As several grammars point out, when a verb which takes an object-complement construction in the active is transformed into a passive, the object becomes the nominative subject and the complement becomes the predicate

⁴⁸See the definition of terms above and n. 8.

⁴⁹Winer, *Treatise*, 285.

⁵⁰Cf. Matt 16:13; Mark 8:27, 29; Luke 9:20; 20:41; 23:2; Acts 5:36; 8:9; 16:5; 17:7; 19:35 (in D); 20:6; 28:6; Rom 1:22; 14:14; 15:8; 16:19; 1 Cor 7:7, 26, 32; 10:20; 2 Cor 11:16; Phil 3:8, etc.

⁵¹Cf. John 4:19; 10:34–36 (though a slightly different situation here); 20:31; Matt 21:26—Mark 11:32; Acts 16:3; Rom 8:18; Phil 2:11; etc.

⁵²Cf. Rom 10:9 (ὁμολογήσης . . . κύριον Ἰησοῦν in most manuscripts; ὁμολογήσης . . . ὅτι κύριος Ἰησοῦς in B). We might add here that the biblical authors occasionally vacillate between the two constructions. For example, Mark 11:32 has a mixed construction (object-ὅτι-predicate nominative: εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν) which parallels the object-complement in Matt 21:26 (ὡς προφήτην ἔχουσιν τὸν Ἰωάννην). In John 10:34–35 there are parallel thoughts in which one is an object-complement and the other is direct discourse (though not directly introduced by a recitative ὅτι: ὅτι ἐγὼ εἶπα· θεοὶ ἐστε . . . εἰ ἐκείνους εἶπεν θεοὺς. Notice also v 36 in which the thought is carried on: υἱὸς τοῦ θεοῦ εἰμι). Cf. also Rom 9:25 and 1 Pet 2:10 for a similar parallel.

nominative.⁵³ (7) Occasionally, such a passive transform is in a parallel text to an object-complement.⁵⁴ (8) "The predicate nom. and the predicate acc. are somet. replaced by εἰς w. acc.,"⁵⁵ suggesting that both constructions were treated as semantically identical by the biblical and Koine writers. (9) Finally, the few principles which the grammars do mention for distinguishing object from complement are identical with the ones they suggest for distinguishing subject from predicate nominative.⁵⁶

Now all of this may seem like a case of linguistic overkill. However, by firmly establishing that the object-complement construction is semantically equivalent to the subject-predicate nominative construction, it is possible to make logical deductions both with regard to the identification of the components and with regard to the semantics of the construction.⁵⁷

Having established that the object-complement construction is semantically equivalent to the subject-predicate nominative construction, principles used in identifying the components in this latter construction can now be applied to the former. Unfortunately, as McGaughy laments, "Although the problem of subject identification . . . appears to be elementary, traditional grammars provide little or no help in solving it."⁵⁸ The introductory grammar by Goetchius is a rare exception.⁵⁹ Therefore, I will begin with his principles, making

⁵³Cf. Robertson, *Grammar*, 485; Radermacher, *Grammatik*, 120; Goodwin and Gulick, *Greek Grammar*, 228; Kühner, *Grammar*, 398. For examples of texts, cf. Matt 21:13; Luke 1:76; 15:21; Acts 1:23; 4:36; 10:5, 18, 32; 11:13; 1 Cor 4:2; 2 Cor 5:3; Gal 2:17; Rev 5:4; etc.

⁵⁴For similar texts (though not strictly parallel), cf. Luke 1:13 (καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην), v 59 (ἐκάλουν αὐτὸ . . . Ζαχαρίαν), and 2:21 (ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς). These may be considered parallel in the sense that the verbage is similar though expressed by two different constructions.

⁵⁵BAGD, s.v., "εἰς," 230. sec. 8.

⁵⁶Normally the only principle mentioned for either construction is that the article will be with subject/object, but not with predicate nominative/complement. Goetchius is a lone exception, giving five principles by which to identify the subject and predicate nominative. Furthermore, he does, via analogy, apply these principles to the object-complement construction (cf. *Language*, 45-46, 142).

⁵⁷Although the exegetical implications are far greater in relation to the semantics of the construction, it is necessary first to establish this semantic equivalence argument in consideration of the identification of the components.

⁵⁸L. C. McGaughy, *Toward a Descriptive Analysis of Elvai as a Linking Verb in New Testament Greek* (Missoula: Society of Biblical Literature, 1972) 25.

⁵⁹Of the more traditional grammars, S. G. Green (*Handbook to the Grammar of the Greek Testament* [revised ed.; New York: Fleming H. Revell, n.d.] 179) is the only one examined to mention that, besides the fact that the subject will have the article, the subject will often be a pronoun.

refinements along the way.⁶⁰ Goetchius states:

We may lay it down as a general principle that, if two nouns in the nominative case are connected by an equative verb in Greek, the more definite of the two is the subject. Thus:

- (a) If one of the two nouns is a *proper name*, it is the subject. . . .
- (b) If only one of the nouns has the article, it is the subject. . . .
- (c) If both nouns are equally definite (or indefinite), the one which has the narrower reference is the subject. . . .
- (d) If one of the two nouns has been referred to in the immediately preceding context, it is the subject. . . .
- (e) If an equative verb joins a noun to a pronoun, the pronoun is the subject. . . .⁶¹

From a pragmatic point of view, only two refinements need to be made of Goetchius' principles. (1) The grid of definiteness vs. indefiniteness is overly simplistic. One should at least bear in mind that this semantic range is not cut and dried. Rather, there is a continuum from indefiniteness to qualitateness to definiteness.⁶² (2) Goetchius apparently does not believe that the subject-predicate nominative construction can sometimes be a convertible proposition.⁶³ If so, he virtually stands alone among grammarians.⁶⁴

⁶⁰From a linguistic standpoint, McGaughy's critique of Goetchius' principles is well taken (*Analysis of Elvai*, 29–33; cf. 36–54 for McGaughy's solution). However, from a practical standpoint, Goetchius' treatment *does* solve the problems in most cases.

⁶¹Goetchius, *Language*, 46.

⁶²P. B. Harner has ably pointed out the importance of seeing this continuum ("Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1," *JBL* 92 [1973] 75–87). Perhaps the grid of general to specific might be better nomenclature (so M. Zerwick, *Biblical Greek Illustrated by Examples* [Rome: Scripta Pontificii Instituti Biblici, 1963] 55).

⁶³Goetchius (*Language*, 46) uses 1 John 3:4 as an example of his principle '(c)' with the suggestion that "there are other kinds of lawlessness besides sin." McGaughy (*Analysis of Elvai*, 32–33) rightly questions Goetchius' use of 1 John 3:4 in this way: "rule (c) must be questioned since the meaning of 'definite-indefinite' has been shifted from a grammatical to a semantic one. In the example under this rule Goetchius explains that he has chosen ἀμαρτία as the subject of the sentence because '... there are other kinds of lawlessness besides sin.' In other words, *sin* is the subject, according to Goetchius, because it is the more definite of the two concepts. If one were to interpret this verse theologically, however, he could argue for just the opposite interpretation on the basis of Goetchius' rule: ἡ ἀνομία is the subject because there are other kinds of *sin* besides *lawlessness*. In either case, the point to be noted is that the determination of the subject on the basis of rule (c) is arbitrary and inadmissible, therefore, as a grammatical rule."

⁶⁴Cf. Robertson, *Grammar*, 768; Zerwick, *Biblical Greek*, 56; Harner, "Qualitative Anarthrous Predicate Nouns," 75, 77; *et al.* Robertson (*Grammar*, 769), in fact, uses Goetchius' same proof text (1 John 3:4) as an illustration of a convertible proposition!

As far as the application of these principles to the object-complement construction is concerned, all that needs to be said here is that they are, indeed, valid. Of the more than sixty constructions examined in which the order had been reversed between object and substantival complement, the identification of the object could be positively made in every instance by using these principles.⁶⁵ The verification of this is that in only one passage was there even a slight possibility of confusion between the object and complement.⁶⁶ Therefore, our examination of the reversed order in object-complement constructions has overwhelmingly confirmed the thesis that the object-complement construction is semantically equivalent to the subject-predicate nominative construction.

Exegetically Significant Texts. The only exegetically significant text which is affected by the issue of the identification of the components is also the only one which was slightly ambiguous. But both the context and the fact that one accusative had the article rendered the components in John 5:18 as clearly identifiable. The text reads *πατέρα ἰδίον ἔλεγεν τὸν θεόν*. It must, of course, be rendered, "he called God his own father," rather than, "he called his own father God."

⁶⁵For examples involving a proper noun as the object, cf. Matt 3:9; 21:26; 27:22; Luke 3:8; Acts 8:37 (v.l.); 17:7; Rom 10:9; Rev 9:11. For examples involving a pronoun as the object, cf. Matt 14:5; 21:46; Mark 10:6; John 16:2; 19:7, 12; Acts 2:36; 17:22; Rom 4:17; 2 Cor 11:16; Gal 4:14; Phil 3:17; 1 Pet 3:6; 1 John 1:10. For examples involving the definite article with the object, cf. Matt 16:13; John 8:41; Phil 2:6; Heb 7:24; 11:26; Jas 5:10; 1 Pet 1:17; 2:16.

I would also suggest that this analogy between the object-complement and subject-predicate nominative constructions is valid in distinguishing the subject of an infinitive from a predicate accusative. Thus, whereas H. R. Moeller and A. Kramer ("An Overlooked Structural Pattern in New Testament Greek," *NovT* 5 [1962] 27) argue for word order as the normal guide when one is faced with "two consecutive case substantives constructed with an infinitive," when such a construction also involves an object-complement, there is a better semantic approach than mere word order. Perhaps the principles for distinguishing subject from predicate nominative are even valid for *all* seventy-seven infinitival constructions examined by Moeller and Kramer (and would thus supplant their word order principle which, at bottom, strikes me more as a phenomenological approach than a semantic one).

⁶⁶I.e., in all but one text (John 5:18) the considerations of *sense* determined what was object and what was complement. In all of these the 'rules' coincided with the obvious sense of the passage. John 5:18 was the lone exception for, apart from these 'rules,' one could conceivably see *πατέρα* as object and *τὸν θεόν* as complement. However, in light of the overall context, such a meaning would be absurd. And even if the context had been ambiguous, since the validity of the 'rules' has been established in all other reversed order constructions, such grammatical evidence would be wholly on the side of taking *πατέρα* as complement and *τὸν θεόν* as object.

The Semantics of the Construction

General Principles. With reference to the semantics of the construction, the main question has to do with the difference in force between the order object followed by complement and the order complement followed by object. In order to resolve this issue, one can start with the established thesis that an object-complement construction is semantically equivalent to a subject-predicate nominative construction.

Specifically, a "rule" developed by E. C. Colwell comes into consideration here. In an article in *JBL* in 1933, Colwell stated the following rule: "Definite predicate nouns which precede the verb usually lack the article."⁶⁷ He went on to point out that "a predicate nominative which precedes the verb cannot be translated as an indefinite or a "qualitative" noun solely because of the absence of the article; if the context suggests that the predicate is definite, it should be translated as a definite noun . . ."⁶⁸ The implication from this study is that to the extent that Colwell's rule is applicable to predicate nominatives it is equally applicable to predicate accusatives. But before making the transfer from nominative to accusative, a warning is in order. Colwell's rule has been abused almost from the time it was penned. Most grammarians and exegetes have assumed the *converse* of Colwell's rule to be equally true, namely, that anarthrous predicate nominatives which precede the copula will usually be definite. But such is not the case, as Harner⁶⁹ and Dixon⁷⁰ pointed out. Suffice it

⁶⁷E. C. Colwell, "A Definite Rule for the Use of the Article in the Greek New Testament," *JBL* 52 (1933) 20.

⁶⁸*Ibid.*

⁶⁹Harner, "Qualitative Anarthrous Predicate Nouns," 75-87.

⁷⁰P. S. Dixon, "The Significance of the Anarthrous Predicate Nominative in John," (unpublished Th.M. thesis; Dallas Theological Seminary, 1975). Dixon illustrates the illegitimate application of the converse of Colwell's rule: "The rule does not say: an anarthrous predicate nominative which precedes the verb is definite. This is the converse of Colwell's rule and as such is not a valid inference. (From the statement 'A implies B,' it is not valid to infer 'B implies A.' From the statement 'Articular nouns are definite,' it is not valid to infer 'Definite predicate nominatives are articular.' Likewise, from the statement 'Definite predicate nominatives preceding the verb are anarthrous,' it is not valid to infer 'Anarthrous predicate nominatives preceding the verb are definite.')" (pp. 11-12).

The problem, methodologically speaking, is that Colwell began his study with a semantic category (definite predicate nominatives which precede the verb) rather than a structural category (anarthrous predicate nominatives which precede the verb). This problem was compounded by the fact that Colwell assumed definiteness in certain passages (e.g., John 1:1) which were highly debatable. Both Harner and Dixon began with structural categories and determined the semantic range of such. Their conclusions were virtually identical: anarthrous predicate nominatives which precede the verb are usually qualitative (cf. Harner, "Qualitative Anarthrous Predicate Nouns," 87; Dixon, "Anarthrous Predicate Nominatives," 54-55).

to say here that anarthrous pre-copulative predicate nominatives will fall within the semantic range of qualitative-definite⁷¹ and anarthrous post-copulative predicate nominatives will usually fall within the semantic range of qualitative-indefinite.⁷²

Unfortunately, the application of Colwell's rule to the object-complement construction is severely hampered by the fact that (1) the infinitive of the copula does not usually occur and (2) when it is present, the complement usually follows the verb.⁷³

However, there is a further implication derived from Colwell's study which may prove beneficial to the issue at hand. I have discovered that, as a general rule, in verbless sentences, when the predicate nominative precedes the subject it has the same semantic range as though it had preceded a verb.⁷⁴ Thus, by analogy, when an

⁷¹Cf. Harner, "Qualitative Anarthrous Predicate Nouns," 75-87 and Dixon, "Anarthrous Predicate Nominatives," 31-53, 54-55. As well, from my cursory observation of this phenomenon in the entire NT, I would agree substantially with their conclusions (allowing for a somewhat higher percentage of definite predicate nominatives), noting that I have not discovered one *clear* example of an *indefinite* pre-copulative anarthrous predicate nominative. (The implication of this for John 1:1, then, is still that, on grammatical grounds, the translation of θεός ἦν ὁ λόγος as "the Word was *a* god" is inadmissible.) The passages in the NT which contain an anarthrous pre-copulative predicate nominative that I have discovered thus far are: Matt 4:3, 6; 5:34, 35 (twice); 12:8, 50; 13:39 (twice); 14:26, 33; 23:8, 10; 27:40, 42, 54; Mark 2:28; 3:35; 6:49; 11:17, 32; 12:35; 14:70; 15:39; Luke 4:3, 9, 22; 5:8; 6:5; 11:48; 22:59; 23:6; John 1:1, 12, 14, 49; 2:9; 3:4, 6 (twice), 29; 4:9, 19; 5:27; 6:63 (twice), 70; 7:12; 8:31, 33, 34, 37, 39, 42, 44 (twice), 48, 54; 9:5, 8, 17, 24, 25, 27, 28, 31; 10:1, 2, 8, 13, 33, 34, 36; 11:49, 51; 12:6, 36, 50; 13:35; 15:14; 17:17; 18:26, 35, 37 (twice); 19:21; Acts 3:15; 7:26, 33, 52; 9:15; 10:27, 36; 13:33; 16:3, 17 (v.l.), 21, 37; 22:27, 29; 23:6, 27; 28:4; Rom 1:9; 13:4 (twice), 6; 14:23; 1 Cor 1:18 (twice); 2:14; 3:16, 19; 4:4, 16; 6:15, 16, 19; 11:3 (twice); 2 Cor 1:24; 2:15; 6:16; 11:22 (thrice), 23; Gal 3:29; 4:1, 25, 28; 5:4; Phil 2:13; 1 Thess 5:5; 1 Tim 6:2, 10; Heb 1:5, 10; 3:6; 5:5, 13; 9:15; 11:16; Jas 1:27; 2:23; 4:4; 5:17; 1 John 1:5; 2:2, 4; 4:8; and Rev 17:4; 21:22.

⁷²Cf. Harner, "Qualitative Anarthrous Predicate Nouns," 76.

⁷³It should be noted here that the verb which takes the object-complement construction only introduces the construction but does not play a part in the semantic equivalence of this construction with the subject-predicate nominative construction. Therefore, its position is inconsequential with regard to the semantic range of the substantival complement (cf., e.g., Mark 11:17 and Luke 19:46; 1 Cor 9:5).

⁷⁴When an anarthrous predicate nominative stands before the subject, it will either be qualitative or definite. This is apparently due to the fact that (1) had the verb been present, it more than likely would have come after the predicate nominative (thus approximating the semantic range of the anarthrous pre-copulative predicate nominative), and (2) by placing the predicate nominative before the subject, an author is making the predicate nominative emphatic (cf. BDF, 248) and if emphatic, then by the nature of the case, it is moving toward the semantic range of qualitative-definite and away from the semantic range of indefinite-qualitative (since it is difficult to conceive of an *indefinite* predicate nominative being emphasized, though not entirely impossible).

A few illustrations ought to suffice. In John 4:24 Jesus says to the woman at the well, πνεῦμα ὁ θεός. The anarthrous predicate nominative comes before the subject and

anarthrous complement precedes the object, it will fall within the semantic range of qualitative-definite. And when an anarthrous complement follows the object, it will tend to fall within the semantic range of qualitative-indefinite.

For example, when Jesus is called υἱὸς θεοῦ/ἀνθρώπου in an object-complement construction, either υἱόν is anarthrous and precedes the object (as in John 19:7), or it is articular and follows the object (as in Matt 16:13). When this is compared with the subject-predicate nominative constructions, the same pattern emerges. Thus, in John 10:36 υἱός is anarthrous and it precedes the verb, while in John 20:31 and 1 John 5:5 it is articular and it follows the verb.⁷⁵

Exegetically Significant Texts. There are literally scores of exegetically significant passages which are affected by the issue of the semantics of the object-complement construction.⁷⁶ However, one passage in particular holds some interest for me. In Rom 10:9 there is, apparently, a soteriological-christological confession: ἐὰν ὁμολογήσῃς ἐν τῷ στόματι σου κύριον Ἰησοῦν . . . σωθήσῃ. Not only is this passage exegetically significant, but it serves as an ideal model text to illustrate the validity of *all three* issues related to the object-complement construction. Therefore, this passage will be approached one issue at a time.

there is no verb. Here, despite the *KJV*'s rendering, πνεῦμα is most certainly qualitative, stressing the nature or essence of God. In Phil 2:11 Paul proclaims that κύριος Ἰησοῦς Χριστός ("Jesus Christ is Lord"). Here, as in John 4:24, there is no copula and the anarthrous predicate nominative precedes the subject. In light of the allusion to Isa 45:23, it is most probable that κύριος should be taken as definite ("the Lord"). In the least, it should be taken as qualitative, not indefinite. By the use of parallel passages it is possible to confirm the semantic equivalence a bit further. Phil 1:8 reads μάρτυς γάρ μου ὁ θεός. Rom 1:9 reads μάρτυς γάρ μου ἐστὶν ὁ θεός. The force of the two constructions appears to be identical, though only in one is the verb present. However, in both constructions the predicate nominative precedes the subject. Rom 10:4 reads τέλος γὰρ νόμου Χριστός in which the sense is most probably, "Christ is *the* end of the law." Cf. also Mark 13:8 and 1 Thess 4:6 for other examples.

⁷⁵For other texts which seem to demonstrate this analogy, cf. Matt 21:26 with Mark 11:32 (in which the construction in Matt 21:26 is a reversed order object-complement and the construction in Mark 11:32 approximates an anarthrous pre-copulative predicate nominative [see discussion in n. 52]); 1 Pet 1:17; John 19:7 with Matt 26:63. For examples of the semantic range of qualitative-indefinite for a complement which follows the object, cf. Mark 12:23 (note that ἔσχον αὐτὴν γυναῖκα ["they had her as *a* wife"] is parallel to the subject-predicate nominative construction in the first part of the verse: τίνας αὐτῶν ἐστί γυνή ["for which of them shall she be *a* wife?"]); John 10:33 (in which both ἄνθρωπος and θεόν are apparently qualitative, stressing the nature or essence of Jesus); Luke 20:43 (=Acts 2:35 and Heb 1:13); Acts 26:28; Rev 3:12.

⁷⁶Cf., e.g., Matt 10:25; 22:43, 45; Mark 12:37; Luke 20:6, 41; 23:2; John 4:46; 5:18; 10:33, 35, 36; 19:7; Acts 2:36; 13:23; 14:5; 17:7; 28:6; Rom 2:19; 2 Cor 4:5; Phil 2:6, 11; 2 Thess 2:4; 1 Pet 1:17; 2:3 (v.l.); 3:6, 15; 1 John 1:10 and 5:10 (cf. John 8:44).

(1) The first question that needs to be asked here is, Is this an object-complement construction? In answer to that, note that it meets all three of the principles used in identifying an object-complement construction: (a) ὁμολογέω is used elsewhere with the object-complement construction;⁷⁷ (b) there are several clear instances of an object-complement construction involving two anarthrous nouns, thus affording a parallel to this text;⁷⁸ and (c) not only are there no contextual factors barring the object-complement from consideration here, but there are in fact compelling factors to argue in its favor.⁷⁹ Consequently, the antecedent probability is extremely high that this construction is, indeed, an object-complement.

(2) The next question involves the identification of the components. The analogy of the subject-predicate nominative construction indicates that the proper noun, Ἰησοῦν, must be the object and κύριον its complement.

(3) Finally, the semantics of the construction needs to be examined. Specifically, what is the meaning of κύριον here? Because it precedes the object, it has already been established that it falls within the qualitative-definite range. If qualitative, then the meaning is probably "master." If definite, then the meaning is more likely "Yahweh" (i.e., "the Lord").⁸⁰ I believe that the meaning "Yahweh" is probably what is meant here. In support of this are the following lines of evidence.

(a) From my count, there are five other passages in which the assertion is made that Jesus Christ is Lord (i.e., κύριος is not in simple apposition with Ἰησοῦς/Χριστός, but the two are in a predicate relation). In Col 2:6, the most dubious example, the text reads παραλάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον. This may be read, "you received Christ Jesus the Lord" (a statement in which no predication is made), or "you received Christ Jesus [as] the Lord" (an object-complement construction). If the construction is an object-complement, it is not insignificant that, although the complement

⁷⁷Cf. John 9:22; 1 John 4:1; 2 John 7. Curiously, Robertson only admits these, ignoring Rom 10:9 (480), *contra* BDF (86).

⁷⁸Cf. Luke 23:2; 2 Cor 5:4; Jas 1:2; Rev 9:11.

⁷⁹Although the force of ὁμολογέω is most compelling on the side of an object-complement, I found the Douay and *KJV* to deny the construction here; and of the modern texts examined, I found the same error curiously enough 'preserved' only in the *New KJV*.

⁸⁰The qualitative idea, of course, would stress more what he does rather than specifying who he is (cf. 1 Pet 3:6). A definite κύριον would probably have a *par excellence* force to it. Thus, by implication, since Yahweh is the one who deserves the name "Lord" above all others, Yahweh could well be implied by a definite κύριον.

(κύριον) follows the object (Χριστὸν Ἰησοῦν), it too has the article.⁸¹ 2 Cor 4:5 records the apostle's proclamation: κηρύσσομεν . . . Χριστὸν Ἰησοῦν κύριον. Since Paul has placed the complement (κύριον) after the object (Χριστὸν Ἰησοῦν), and has not added the article, this could be an exception to the suggestion made here about Rom 10:9 (i.e., it seems, by the grammatical principles laid down, that Paul is only declaring Christ to be master here, not Yahweh). But the context makes it clear that the author's emphasis is indeed that Christ is master, without reference to his deity, for the apostle goes on with the mildly antithetic parallel: κηρύσσομεν . . . ἑαυτοὺς δὲ δούλους. Therefore, this text in no way nullifies the proposal for Rom 10:9. In 1 Cor 12:3 the apostle puts up the challenge: οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ. There is dissension among the Greek witnesses, with several of the key Western and Byzantine texts converting this into the accusative (and hence, an object-complement construction). But even in these manuscripts, the order is the same.⁸² These three texts, in the least, do not argue against the view of Rom 10:9 suggested here. In the first text (Col 2:6), the complement followed the object and was articular; in the second (2 Cor 4:5), though the complement was anarthrous, it was argued that Paul's emphasis was on Christ as master, not as Yahweh; and in the third (1 Cor 12:3), the statement and word order were parallel to Rom 10:9.

There are two other texts, however, which make a substantial contribution to this discussion. In one, Phil 2:11, a subject-predicate nominative construction is in a ὅτι clause (ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστός); in the other, 1 Pet 3:15, there is a probable object-complement construction introduced by ἁγιάζω (κύριον δὲ τὸν Χριστὸν ἁγιάσατε). In both of these texts, there is an allusion to the OT and specifically to Yahweh himself (Isa 45:23 and 8:13 respectively).⁸³ Thus, in the two parallel passages where the κύριος clearly

⁸¹This, of course, is in keeping with Colwell's rule which asserts that a definite predicate nominative will either lack the article and precede the verb or have the article and follow the verb (or, in this case, the object).

⁸²This text is in reality parallel to Rom 10:9 for it too makes a particular confession the test of faith. Rom 10:9 should be the basis for interpreting 1 Cor 12:3, rather than vice versa, because the evidence for 1 Cor 12:3 is far more scanty than in the Romans text.

⁸³Isa 45:23 reads, כִּי־לִי תִכְרַע כָּל־בָּרָךְ חֲשָׁבַע כָּל־לֶשֶׁן (cf. vv 21–22 for the identification of the speaker as God [v 22—כִּי אֲנִי־אֵל], i.e., Yahweh [v 21—אֲנִי יְהוָה]), and the LXX translates, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ. Paul quotes this text in Rom 14:11 with reference to God and alludes to it in Phil 2:11 with reference to Jesus. Isa 8:13 reads, אֲתֵּי־יְהוָה צְבָאוֹת אֲתֵּי חֲדָיִשׁוֹ (LXX: κύριον αὐτὸν ἁγιάσατε). (Note that the direct object marker אֲתֵּי makes possible an object-complement

refers to Yahweh, even though this predicate noun is anarthrous, the biblical author places it before the object/subject to indicate that it is definite. Apparently, not only was the article unnecessary, but the reversed order seems to be the 'normal' way to express the idea that κύριος is definite.⁸⁴

(b) Codex Vaticanus strays from the pack in Rom 10:9, changing the object-complement to a subject-predicate nominative construction following ὅτι. If the preceding argument has any validity at all, then the variant only strengthens the view that κύριον is equivalent to Yahweh here.

(c) Finally, Paul continues his message in v 13 by adding a quote from Joel 3:5, "Everyone who calls upon the name of the Lord shall be saved." The Hebrew text of Joel 3:5 has יהוה for 'Lord' here. In vv 11 and 12 of Rom 10, Christ is still clearly in view; thus, to suggest that κυρίου refers to the Father ignores the obvious connection Paul is making here: to confess that Jesus is Lord is to confess that he is *the* Lord of v 13. If so, then the confession is of Jesus as Yahweh.

CONCLUSION

The object-complement construction can be profitably put through the structure-semantics grid. Three issues with respect to this construction were raised in this study: (1) the identification of the construction, (2) the identification of the components, and (3) the semantics of the construction. With reference to the identification of the construction, three principles were suggested: (a) the verb related to the construction must be able to take an object-complement, (b) the specifics of the structure in question must have parallels in positively identified object-complements, and (c) there must be strong contextual overrides to *prevent* one from so tagging such a construction.

Under the heading of the identification of the components the major thesis of the paper was stated, namely, the object-complement construction is semantically equivalent to the subject-predicate nominative construction. Hence, the guidelines for one are guidelines for the other—both with reference to the identification of the components and with reference to the force of the construction semantically.

construction in the Hebrew; the Greek is very clear. Elsewhere in the LXX, ἀγιάζω takes an object-complement [cf. Exod 29:1 and 30:30 and the discussion of these texts in n. 32].)

⁸⁴It is possible that the article was not added to κύριος in order to distinguish the subject/object from the predicate noun.

Concerning the semantics of the construction, it was noted that when the order was complement then object, the complement would fall within the semantic range of qualitative-definite. When the complement followed the object it would tend to fall within the range of qualitative-indefinite.

With application to exegesis, just a few of the scores of passages affected by this study were noted. Among them, Titus 2:10 and Rom 10:9 received lengthy treatments and I suggested that the perseverance of the saints and the deity of Christ were implicit in these texts, respectively.

In conclusion, although the reader may find some of the exegetical suggestions stated herein to be debatable, he should remember that the purpose of this paper is not primarily to come to exegetical conclusions, but to raise exegetical questions on the basis of a better understanding of the semantics of a particular grammatical construction. Therefore, if the grammatical arguments set forth in this paper help the exegete to see new possibilities (e.g., in Titus 2:10; John 2:11; 4:54), or to strengthen old views (e.g., in John 5:18; Rom 10:9), this purpose has been accomplished.

BOOK REVIEWS

Harper's Introduction to the Bible, by Gerald Hughes and Stephen Travis. New York: Harper and Row, 1981. Pp. 128. \$10.95. Paper.

In noting the scant growth of a long-established church, a noted Christian leader was heard to remark that it had been "poorly born." That observation could be made with equal propriety to the book under consideration.

The comments on the back cover announce that the book is (1) an introduction to all the biblical books, (2) a culturally integrated account of the biblical writers' beliefs about God and (3) a running commentary accompanied by discussions of "key ideas, personalities and historical considerations."

Viewed in the light of such claims, the book falls far short of the reader's expectations. As to the first assertion, it scarcely qualifies at all. It certainly is not an introduction in the proper sense of the term, for it presents little that could pass for technical discussions on such matters as canonicity, text or special critical problems relative to the individual biblical books.

Nor are *all* the books really covered. Apparently those books that are basic to the internal formation of Israel (Genesis 1–Exodus 20) and its return from exile (Ezra, Nehemiah), and integral to an understanding of Jewish ethical aims and social standards (among the prophets: Isaiah, Jeremiah, Amos, Haggai, and Malachi; among the writings: Proverbs, Job and Ecclesiastes) are particularly singled out for notice. Daniel and Ezekiel also receive special attention, but, unfortunately, are wedded to a discussion of intertestamental apocalyptic literature. Perhaps the goal of providing an introduction was intended to be somewhat realized for the OT by the inclusion of an overall chronological and topical chart. Unfortunately, the chronological scheme for the pre-kingdom era is largely hopeless—it is unreliable for the minor prophets, vacillates on Daniel and provides no dates at all for Joel and the poetic books. As for the NT, only distinctive details within the Gospels, Acts and Revelation receive notice—and these within the confines of thirty pages.

The main thrust of the book revolves around the latter two of the three claims found on the back cover. In so doing, the book aims to proceed in an "appealing, readable style,"—and it does, though in such a simplistic manner as to be often almost condescending in tone. The result is that the book becomes a story, telling of Israel's fate among the nations of the ancient Near East (p. 1) especially as reflected in the lives of such early personages as Abraham, Joseph, Moses, Joshua, Ruth, Samuel and Job; such kings as Saul, David, Solomon, Hezekiah and Josiah; such prophets as Amos, Isaiah, Jeremiah and Ezekiel; such later leaders as Ezra, Nehemiah and Daniel, and concluding with Jesus and Paul. Often the storytelling takes on the flavor of an unfolding drama (e.g., God's dilemma with rebel man [p. 5], Israel's descent into Egypt through "Joseph the Dreamer" so that "the stage was set"

for the Exodus [pp. 11–19], Moses' sadness at the people's unbelief in the wilderness [p. 20], Joshua's challenge at the entering of Canaan [p. 22], the romance of Ruth [pp. 31–32], the chaotic times in which Samuel was born and subsequently ministered [pp. 34–36], the conflicting fortunes of Saul, David and Solomon [pp. 36–44], Rehoboam's "fatal decision" that led to two divided ever weakening and worsening kingdoms [pp. 45–60] until "the curtain fell at last" on the fortunes of Judah [p. 61], the story of Jesus [pp. 99–106] leading up to the growing opposition that eventuated in his crucifixion and resurrection [pp. 106–10], and the "exploits" of the apostles [pp. 113–15], especially Paul [pp. 116–20]).

Throughout the narration the reader's attention is directed to man in his existing situation and spiritual odyssey. Men "believed" (p. 29) or "became convinced" (p. 59) that they were "chosen" (p. 29) or "called" of God (p. 55) to "speak" (p. 53) a message that they "believed came from God (p. 54). At times, callous rejection of that message might leave a prophet "depressed and suicidal" (pp. 59–61), yet they "believed" that God was leading them and would help them. Jesus' parents "had come to believe that Mary would become the mother" of the Messiah. The church "felt the need" to send out the apostles. God tackles "the problem" of his relation to rebellious man by breaking into the sacred passages of salvation history with a new and fresh teaching of himself—Abraham had a new vision of God; Moses received knowledge of a new name of God; Jeremiah foresaw the day of God's new covenant with Israel and Judah who would serve God out of a heart filled with love, for "his will and purpose will be engraved in the hearts and minds of his followers" (p. 62); a theme taken up by Jesus and the first Christians as they preached concerning the "new way" through the coming of Jesus). Along the way God worked out his plan to give new life and hope to mankind, a program centered in Jesus' death and resurrection and foreseen as realized in the Book of Revelation.

The primary focus on man in his relation to God doubtless accounts for a rather consistent humanistic tone (except for the resurrection, pp. 109–10) in the book. The fall of man is a "story told in a poetic and dramatic form" (p. 4). The creation, flood and Tower of Babel accounts are stories that form a prologue to "the dramatic message of the Bible" of the relation between man and God. The miraculous nature of the plagues and the Exodus is downplayed, as well as God's provision of the manna and quail in the desert. The Hebrews "saw" the stopping of the Jordan "as God's work" (p. 22), although Jericho simply "fell." The "superstitious" Philistines "believed that God was punishing them for taking the Ark" (p. 34). The Virgin Birth of Christ and his miracles are passed over in silence. At his baptism Jesus "heard a voice telling him that he was the promised messiah, and that he had been sent by God to bring people closer to God" (p. 102). Jesus dies simply from exposure and exhaustion. Pentecost becomes the occasion when the disciples became "conscious of the power of God" (p. 113). Even the compilation of the OT and the NT is traced along purely natural lines.

The authors' approach to the Scriptures has nonetheless produced some commendable features. They provide helpful discussions (often in chart form) of such things as ancient Near Eastern creation and flood accounts, the

history of those peoples and nations that most often provide the background setting for biblical activities (e.g., Sumer, Egypt, Assyria, Babylonia, Persia, Greece, Rome, Philistia and Samaria), the sacrificial system, and the development of Jewish religion. The brief notes regarding daily life in ancient Mesopotamia, Egypt, Palestine and the Roman world are particularly helpful. These discussions are usually illuminated by supplementary photographs, charts, maps or diagrams carefully placed to aid the reader. It is to the authors' credit that they have emphasized the historical verifiability and crucial significance of the resurrection. All of these features furnish a source of commendation to the authors and publisher for a genuinely readable book, presented in a clear and tastefully sketched format.

Nevertheless, one cannot but feel a bit uneasy concerning the message and purpose of the book. Crucial events and data are consistently interpreted along strict culturally integrated lines and without recourse to supernatural revelation. Indeed, the concept of a Bible which is an objectively verifiable record of inspired revelation has been submerged in a conscious attempt to "recapture the attitudes and life styles of the times" so that "we will be that much closer to understanding the intention and meaning of the writers" (Preface). Man is seen throughout the book in his spiritual struggle with a God who is ever merciful and desirous of bringing him into an ever new realization of his love.

Accordingly, when the choice occurs between the supernatural and the natural, the divine and the human, or revelation and natural ability, the latter set of alternatives usually predominates. The first eleven chapters of Genesis become too much a product of their cultural environment. The Egyptian setting for Joseph is misplaced in the Hyksos era rather than the Middle Kingdom. The Exodus is Ramesside rather than Thutmoside. The length of Saul's reign is uncertain (despite Acts 13:21). The divine smiting of Sennacherib's army is ignored. Luke wrote a life of Jesus which has become one of the four Gospels and Paul's release from Philippi is explained in purely natural terms.

In addition, one may find fault in a few critical areas. As to format, chapter and paragraph headings are seldom accurate descriptions of the enclosed material and a disproportionate amount of space seems to be arbitrarily assigned to minor figures (e.g., Ruth) while whole portions of the Bible (e.g., Psalms and NT epistles) receive scant attention, at best. As to data, it is anachronistic to speak of Israel as a Jewish nation at the time of Abram's call; El Shaddai probably does not mean "The God of the mountains" (p. 8); the significance of the name Yahweh is poorly explained; the route of the Exodus is surely in error; the nature of Baal worship is explainable in terms other than a confusion with Melkart or Molech; the "50 years of peace" for Israel came *ca.* 800 B.C. not 850 (p. 52); the reliance of biblical writers of wisdom literature upon extra-biblical material is a bit overdrawn; the supposed demise of Hebrew from the everyday speech of the Jews after the exile and return is no longer so certain; the deep spiritual significance of Christ's substitutionary atonement and the descent of the Holy Spirit on Pentecost are clearly underemphasized; and Revelation was probably written by John the Apostle not a "Christian named John" (p. 127).

One must wonder about the book's basic *raison d'être*. It certainly appears to be aimed at the uninformed lay reader. Yet, evangelicals will not find the mediating viewpoint of the authors acceptable and nonevangelicals will not find the data they need to have a genuine biblical introduction at their disposal. The book may just after all be "poorly born."

RICHARD D. PATTERSON

LIBERTY BAPTIST COLLEGE AND GRADUATE SCHOOL

Handbook for Bible Study, by Grant R. Osborne and Stephen B. Woodward. Grand Rapids: Baker, 1979. Pp. 188. \$4.95. Paper.

Pastors and other Bible teachers should constantly be on the lookout for books which will help them be better Bible students and be better equipped to teach Bible study to others in the church. Sadly, such a ministry of teaching the congregation how to understand and be blessed by their Bibles is not common. The volume under review here should receive attention by all Bible teachers who believe it is their duty to equip the saints for the work of ministry (Eph 4:12). It is similar to earlier works on the same subject,¹ but in some ways is quite superior to them.

Osborne and Woodward divide their book into two main sections, Bible Study Methods and Bible Study Tools. Section one includes chapters on introduction, basic methods, advanced methods, and more advanced methods. Section two covers basic tools, tools for students, and tools for pastors and teachers. There is also a conclusion and a rather unique appendix on sources for out-of-print books.

I especially appreciated the hortatory aspects of the book. Osborne and Woodward underline the need for expository preaching (pp. 10–11) and the need for "lay people" to study their Bibles (p. 12). They even offer practical suggestions for pastors and teachers to help meet these needs (pp. 156–84). There is in this discussion a balance and sensitivity to the academic/content versus practical/method tension which is sometimes ignored in such discussions. The authors are competent scholars and concerned ministers.

A few other plusses include the advocacy of a "whole to part" method where students are shown how to interpret the details in light of the overall content of a book (pp. 18–19). This is preferable to a supposedly strict inductive approach. Also, the sections on charting (pp. 24–49) and especially diagramming (pp. 50–66) are helpful. The diagramming material presents a synthesis of the "line" and "block" diagramming methods which may prove to be more beneficial than either of the other two methods. There is also a concise explanation of hermeneutical "laws" (pp. 151–55; would "principles"

¹E.g., I. L. Jensen, *Independent Bible Study* (Chicago: Moody, 1963); W. M. Smith, *Profitable Bible Study* (Grand Rapids: Baker, 1963); M. C. Tenney, *Galatians: Charter of Christian Liberty* (Grand Rapids: Eerdmans, 1960); R. A. Traina, *Methodical Bible Study* (Wilmore, KY: By the author, 1952); and H. F. Vos, *Effective Bible Study* (Grand Rapids: Zondervan, 1956).

have been a better term?). One wonders, however, why this excellent and crucial material was placed so far back in the book.

A few minor quibbles could also be mentioned. The authors begin on a note that may be too optimistic (p. 9). The book is marred by far too many typographical errors (pp. 23, 115, 126, 129, 135, etc.). There are overgeneralizations regarding apologetics (p. 179) and the interpretation of parables (p. 152), though this is almost unavoidable in a short work of this type. The authors could have explained and emphasized the importance of reading through a book of the Bible at one sitting instead of merely assuming its practice (p. 47).

It is a sad fact that those who confess most loudly the priesthood of all believers often do not equip believer-priests to study God's revelation. This work not only makes an excellent case for such equipping, but it also does an excellent job of showing how it can be done. Pastors and teachers on every level, from Sunday school to seminary, are responsible to equip the saints. This book will be profitable to teachers all along this wide spectrum of Christian education.

DAVID L. TURNER

GRACE THEOLOGICAL SEMINARY

Joshua, by Trent C. Butler. Word Biblical Commentary. Waco: Word, 1983. Pp. 304. \$18.95.

Butler's commentary on Joshua is another important study to appear on the scholarly scene. Butler presents a fresh translation along with bibliography, notes on the Hebrew text, a discussion of the "Form/Structure/Setting" of each passage, and comments on the meaning of each passage. Every aspect of the commentary reflects Butler's erudition.

The translation is generally accurate and is done in readable English style. However, the frequent use of "you all" for the second person plural masculine detracts from the translation's appeal. The author also translates with choppy English sentences at times and he has a penchant for beginning sentences with the conjunctions "and" or "but."

Butler's bibliography for each passage is impressive, reflecting wide acquaintance with difficult material. The bibliography is diagnostic of the author's theological stance since conservative works such as Woudstra, *Joshua*, NICOT are cited only rarely. The bulk of the entries would not be sympathetic towards viewing the text as inspired.

The notes on the Hebrew text are not extensive, but are often helpful although Butler does exhibit reluctance to follow the MT. Butler categorizes his decision to use the MT as an "arbitrary choice" (p. xx)."

It is in the section dealing with "Form/Structure/Setting" that the author's views emerge with the greatest clarity. He does maintain that the text was inspired (e.g., pp. xxi, xliii, 141), but his thoroughgoing tradition-historical approach makes it quite clear that his concept of inspiration is nothing like that of theological conservatives. Butler's version of tradition

history sees the book of Joshua as a part of the larger work of the Deuteronomistic history (e.g., pp. xxvi, 34, 100, 173, 269, etc.). The Deuteronomist wrote during the exilic period in order to encourage Israel during her days of national deprivation and depression (e.g., pp. xliii, 117, 257, etc.). The Compiler's work began with traditions which did not necessarily have any relation to historical events, but which were retold and reinterpreted until the tradition was commonly viewed as the word of God (pp. xxiii, xliii, 99, 117, 125). Butler comfortably asserts that "specific pieces of tradition have been joined without logical consistency or narrative harmony" (p. 22; cf. p. 41). Such historical pessimism is obviously troubling, especially in a commentary which is billed as being "evangelical." Clearly, Butler's tradition history is incompatible with the view of canon, revelation, inspiration and historicity held by inerrantists. Furthermore, as a liberal critical commentary, Butler's work will not supersede Boling and Wright's work in *The Anchor Bible*.

The Word Biblical Commentary, of which Butler's work is a part, is intended to "showcase the best in evangelical critical scholarship." Butler's theological stance as reflected in *Joshua* demonstrates that the term "evangelical" has become largely meaningless. Butler is not an "evangelical" in the classic meaning of the word. The potential user of the commentary may think the commentary is of one type when in fact it is of quite another.

G L. KLEIN
DALLAS, TX

Ugarit and The Old Testament, by Peter C. Craigie. Grand Rapids: Eerdmans, 1983. Pp. 110. \$5.95. Paper.

Craigie is Professor of Religious Studies and Dean of the Faculty of Humanities at the University of Calgary, Alberta, Canada. He is the author of *The Problem of War in the Old Testament* and *The Book of Deuteronomy* in the NICOT. His work tells the story of the remarkable discovery made at Ras Shamra in Syria of the remains and libraries of the ancient city of Ugarit which was destroyed by barbarian invaders shortly after 1200 B.C. The book relates the story of that discovery and attempts to describe the life and civilization of the ancient city. It also updates the account with more recent archaeological finds and recounts and assesses the extraordinary impact the discovery has had on the last 50 years of OT studies.

The work is written in a non-technical fashion and should be of interest to all readers of the Bible, especially students and pastors concerned with contemporary archaeological discoveries and their impact on OT studies. The modern reader faces several problems when confronting the biblical message. The first and foremost is the amount of time which has elapsed since the writing of the original text. In addition are the problems of language and cultural barriers. Thus, as the author says,

this book is intended to be a guide for the general reader of the Old Testament. It will fill in some of the story lying behind the use of the word Ugarit that is so common in modern textbooks and commentaries. And it is hoped that it will

contribute also towards bridging the gap between the modern world and the ancient world, so that the contemporary reader of the Old Testament can turn to that ancient book with more profit [p. 6].

It must be noted that this is a "brief" and "general" introduction to Ugaritic studies as there is little new information available for the specialist except, perhaps, in chap. 1.

Chap. 1 is entitled "New Light On The Biblical World" and lays down the impetus for a study of Ugarit because "Ugarit is more significant; its archives and ancient texts have added fundamentally to our knowledge of the Old Testament world, to an extent far greater than has been the case with other archaeological sites excavated in the world east of the Mediterranean" (p. 6). The only new material in the book is found in this chapter which narrates the background to the discovery of the texts themselves. This is not usually found in secondary literature.

Chap. 2, "The Rediscovery Of A Lost City," offers some detailed knowledge of the early days of the city within an historical framework. The chapter tells of the amazingly fast decipherment of the tablets which are dated to more than 1200 years before the time of Christ. The tablets were written in a kind of cuneiform alphabet and include ten different languages with at least three (Ugaritic, Hurrian, and Akkadian) in alphabetic cuneiform.

Chap. 3, "Life In Ancient Ugarit" paints the socio-politico-economic picture of Ugarit and focuses on her golden age from the reign of ʿAmmis-tamru III (ca. 1390–1360 B.C.) through ʿAmmurapi III in 1200 B.C. It should be noted that the "t" in the name of Ugarit is missing in figure 11 on p. 39.

It is in chap. 4, "Ugaritic Language And Literature" that Craigie presents a well-balanced account of the alphabetic cuneiform language for the layman. He says,

The written texts are important not only for the study of Ugarit's life and history; they are also vital for the comparative study of the world of Ugarit and the Old Testament world. Their value is increased by the relative lack of similar textual evidence from the southern geographical region of Palestine in which the Hebrews settled early in the biblical period. From the historical period of the Old Testament, very few ancient texts have been recovered by archaeologists. Complete Hebrew inscriptions from the early biblical period number less than 20, and none of them are long [p. 44].

In addition to this, Hebrew and Ugaritic share many common words (figure 15 cites twelve), common features in grammatical structures, and literary conventions. "The most distinctive form of Ugaritic poetry is what is called parallelism, a form familiar from its frequent usage in biblical poetry" (pp. 53–54). This phenomenon is illustrated from the Baal myth and then a brief but accurate summary of the three main literary texts (the legend of Keret, the epic of Aqhat, and the Baal cycle) is presented.

Several items are quite interesting and informative as they pertain to the above texts. The Legend of King Keret is significant, focusing on the ideological dimensions of kingship (as do many texts in the ancient world). The king, called the "son of god" (El) (cf. Pss 2 and 89:26, 27), was responsible to his god for the control of human society and for the protection of orphans and those in need of aid (cf. many OT passages and even Jas 1:27 in the NT).

The Legend of Aqhat relates the plight of the king(?) Dan²el (identified by some liberals with the biblical Daniel) who experiences the death of his son Aqhat. Many of the themes are familiar from other Near Eastern literature: (1) the concern for a son and successor; (2) the fertility of the land; (3) blood vengeance for an act of murder (cf. kinsman-redeemer and Levitical cities of refuge in OT); and (4) conflict with the goddess of love and war.

It is in the mythology of the god Baal, who replaced El as the supreme god during the Golden Age of Ugarit (1390–1200 B.C.), that three key incidents are related in probable sequence. The first relates to Baal and Yamm (the sea god). The story in outline form is typical of one part of common Near Eastern creation myths.

First, in the cosmogonic process, there are the gods of the primeval, chaotic waters; second, there come those gods who represent the ordered aspects of the emerging world. Then there emerges the classical tension between the powers of chaos and the forces of order, and only when order has triumphed over chaos can creation be said to be fully established (cf. Genesis 1–2 and many commentaries for related ideas in the biblical text) [p. 63].

The second incident relates the concern over a palace for Baal. After the defeat of Yamm, Baal established his right to rule by the construction of a palace. His temple on earth was central to the recognition of his kingship and authority over the threatening forces of nature (the chaos god Yamm) by which he provided the earth with the beneficent rains so necessary for the crops. By way of comparison, note that the throne for Yahweh is mentioned in Exodus 15 after his defeat of the Egyptian gods.

The 3rd incident depicts Baal and Mot (the god of death). Initially Baal is defeated but then Mot is slain by Anat and Baal is rescued. After he returns home, the perennial conflict with Mot and death begins. This conflict is reenacted each year in the people's fertility cult observances.

When Craigie deals with the controversial issue of the impact of Ugaritic studies in the OT in chap. 5, "The Old Testament And Ugaritic Studies," he presents a fair assessment with his usual caution. He selects important contributions that have clearly resulted in a better understanding of the OT. He even shows how Ugaritic has occasionally been misused by some who try to make it say more than it can legitimately. Such an approach is welcome in a day when ancient Near Eastern studies are sometimes pressed into apologetic and confirmatory service by conservatives whose motives may be good but whose use of the sources may be questionable.

Several examples from chap. 5 were found to be most enlightening. One was Craigie's understanding of Psalm 29 as a polemic against Baal the Canaanite lord of nature.

Language normally employed to worship Baal (cf. Ginsburg, Gaster, and Cross who assert Israel borrowed this hymn lock, stock, and barrel from the Canaanites) for the awesome might of the thunderstorm did not rightfully belong to him who was no true god. Such language belonged to the God of Israel alone [p. 71].

Psalm 29 is "not merely a psalm praising God as the Lord of nature. It is a psalm which rings out that praise in a world dominated by the belief that nature was the domain of Baal" (p. 71).

Equally interesting was the discussion of Isa 14:12–14 as it relates to the identification of Lucifer. Craigie suggests that rather than turning to the mythology found in Greek literature (e.g., the myth of Phaethon) which presents a chronological problem, one might turn to Ugaritic texts for the literary antecedents to Isaiah 14. Athtar is called the “Luminous One” in Ugaritic texts and reference is made to his “shining”—a direct parallel to the name *Helel*, “Shining One,” employed in Isaiah. For a brief interregnum, Athtar attempts to fill Baal’s throne. Athtar is identified as a warrior god, which makes the parallel between him and the arrogant Babylonian king of Isaiah 14 even more precise. The essence of the parallel, however, is to be found in the inadequacy of Athtar.

He attempts to fill the throne of the great god Baal during his absence, but he is too small for the throne and his feet do not reach the ground, (cf. Phaethon in the Greek story who attempted to drive his father’s golden chariot but was unable to control the massive power of its horses), symbolizing his inability to exercise the powers of Baal. The essence of the background is essentially inadequacy; just as Athtar could not fill Baal’s throne, so too the Babylonian king could not exercise the divine powers that he claimed for himself. And if it can be assumed that the amusing story of Athtar was well known to Isaiah’s audience, then the power of the parody of this Babylonian potentate is all the more evident [p. 87].

Exodus 15, according to Craigie, has subtly employed certain Canaanite mythological themes in a polemical way. These include conflict, order, kingship, and palace-construction. The unique idea presented in the biblical text is that of the permanence of the reign of Yahweh and not Baal—“the Lord shall reign for ever and ever” in v 18; cf. the enthronement Psalms for similar terminology. Just as Genesis 1 celebrates the creation of the world, so Exodus 15 celebrates the creation of a new people, Israel. Also the Hebrews are enjoined to observe the Sabbath in Exodus on the basis of God’s creation of the world. But in Deut 5:15 the Sabbath is to be observed in commemoration of the Exodus from Egypt which established the nation as God’s new creation.

Also interesting are the discussions relating to Amos the “Shepherd,” cooking a kid in milk (Deut 14:21), Psalm 104, Judg 5:17 and “ships,” and the musical background to the Psalms. Craigie’s discussion of Deut 14:21 best demonstrates his scholarly approach in which caution is a key word when citing supposed parallels.

Chap. 6, “New Discoveries And Future Perspectives: Ebla and Ras Ibn Hani,” very clearly presents his caution against employing the concept of “proving” the Bible from archaeological finds, especially in relation to Ebla. There are two reasons presented for caution. One is the fragmentary nature of the evidence which has not been observed first hand by most writers and has not been carefully studied. Second, he believes that there is a misguided enterprise (actually, part of a trend) that is “sweeping the current Christian world, that lays hold of any scrap of apparent evidence to support the ‘faith,’ whether it be the planks of Noah’s ark, the tablets of Ebla, or the shroud of Turin” (p. 98). For the author, to prove that the historical narrative of the OT is accurate, if such were possible, does not prove the essential truth of the Bible—namely, what it says about God. “That must always remain both the

subject and the object of faith" (p. 98). The discoveries at Ras Ibn Hani only several miles from Ugarit are especially significant in that they give evidence for the reestablishment of the area after the Sea Peoples' invasion which destroyed Ugarit in 1200 B.C. Up until the present, there has been very little in the way of physical evidence of the culture of the Sea Peoples.

Chap. 7, "A Guide For Further Study And Reading," is also very helpful. It presents a bibliography for chaps. 2-6 and there are few if any significant omissions of publications necessary to an informed use of the Ugaritic materials.

Only a few shortcomings need be cited. There is a lack of photographs of the site and its artifacts which makes it necessary for the reader to consult *ANEP*. The maps and figures are rather bare. In fact, there is no map that places Ugarit within the ancient context of the Indus valley, Greece, or Mesopotamia. Fig. 14 is certainly not the best example of a clay tablet "indicating difficulties in reading (from surface abrasions)" p. 49. This tablet actually looks almost perfect. There are thousands of damaged tablets that show not only mild abrasions but severe ones plus lacunae from broken parts and burns from which Craigie might have presented an example. Since the decipherment began with the inscription on an axe handle (pp. 14, 16), it would have been more appropriate to show an axe head with an inscription beginning with the letter "l," with which Virolleaud started, than with the letter "h" as depicted in fig. 4, p. 14. It would also be very helpful to provide the reader with the Ugaritic text references, especially in chap. 5, so that the reader might compare Scripture with the Ugaritic evidence to form his own opinion.

Nevertheless, it must be noted that in the total absence of polemics, the fluent and pleasant style, the pertinent data, and the selective bibliography, Craigie has produced a very useful study tool. This book should be mandatory reading for all students of the Bible.

STEPHEN R. SCHRADER
LIBERTY BAPTIST COLLEGE AND SEMINARY

Exodus, by Ronald F. Youngblood. Everyman's Bible Commentary. Chicago: Moody, 1983. Pp. 144. \$4.50. Paper.

This commentary was refreshing to read. There is every evidence of professional skill in it, and, equally important, an evidence of love and appreciation for Exodus is reflected on every page. This love is illustrated by the following quotation:

I am becoming increasingly convinced that Exodus is the Old Testament's greatest book. Not only does it expand on many of the themes and bring to fruition many of the promises of Genesis, but it also introduces us to the most profound meanings of the Lord's name, to the most basic summary of the Lord's law, to the divine instructions that brought into being the Lord's Tabernacle and priesthood, and to the divine initiative that established the Lord's covenant. . . [p. 7].

This appreciation of Exodus's theological importance animates the discussion throughout.

That the author is a thoroughgoing conservative is evident in his handling of points of scholarly debate. On Mosaic authorship he states: "there is conclusive evidence in favor of Mosaic authorship as opposed to the anonymous writers that the documentary hypothesis suggests" (p. 11). The astounding number of Israelites ("two to three million") is to be taken literally (pp. 72–73). Concerning the date of the exodus event, the author concludes: "no longer are there weighty reasons for preferring the 1295 date (the so-called 'Late Date' which is the near unanimous liberal position) over the 1445 date" (p. 14), and "the available evidence once again seems to be tilting rather decisively in favor of the traditional date of the Exodus—about 1445" (p. 16). While I have always promoted the early date, it is true that such a position is not in the majority. In order to solve one of the major problems for the early date position (the reference to Ramses in Exod 1:11) Youngblood states that "In both Genesis and Exodus, 'Ramses' was not the original name of the site but represents a minor editorial change made by scribes long after Moses' time to update the references for their readers, just as 'Dan' in Genesis 14:14 is an editorial update for the name of a city that was called 'Laish' until the days of the judges" (pp. 13–14). To be fair, however, it should be added that the major difference between the anachronism of Judg 18:29 and Exod 1:11 is that in the case of Dan/Laish the ancient name was "glossed" with the updated name, while retaining the former name. There is no versional support to reveal such an editorial updating in the case of the name Ramses in Exod 1:11.

There are a number of areas where I have modest disagreements. The author writes: "The establishment of God's chosen people of Israel as a 'kingdom of priests and a holy nation' (Exod 19:6) is the major theme of the book of Exodus." While this is certainly a theological truth, I doubt that it is in reality the major theme; it is mentioned only once in the entire book.

On the other hand, in characterizing the contents of the book, the author suggests, with many others, that it is the story of redemption. "The story of Exodus is the story of how God redeemed His people" (p. 18). It is precisely at this point that some serious issues need to be raised. The heart of the problem is identified when Youngblood writes, "Old Testament and New Testament redemption are not identical, of course" (p. 68). In no other place in his discussion is this basic distinction ever integrated into the theological meaning of "redemption" in the OT, as opposed to its meaning in the NT. Youngblood is an excellent theologian and knows the different meanings for the word "redemption" in the testaments: witness the statement, "Old Testament redemption at the time of the Exodus was primarily physical and political, whereas New Testament redemption is primarily spiritual" (p. 68). The rest of the commentary, however, has failed to make this important distinction clear.

An example demonstrates how a layperson might not come to the proper conclusions. "God has called us 'out of darkness into his wonderful light' (1 Pet 2:9), *just as* [emphasis mine] He did the Israelites at the time of the Exodus" (p. 92). While it is true that the ancient Israelites came into the

presence of divine light (the pillar of light), there was no necessary *salvation* in participating in the exodus (*contra* his statements on p. 100 implying that to participate evidenced this faith). Consider also the statement, "*Just as the redemption* [emphasis mine] brought about by the crucifixion and resurrection of Jesus Christ constitutes the main theme of the New Testament, so the redemption brought about by God's 'mighty acts of judgment' (7:4) at the time of the Exodus constitutes the main theme" (p. 68). Do we really want to argue that everyone who participated in the exodus event was eternally redeemed?

The answer, of course, is that "redemption" in Exodus does not mean "eternal redemption." As Youngblood points out, the basic meaning in the book is "ransom." God was creating for himself a nation which he "redeemed" from Egypt. The nation is not, however, redeemed in the NT sense of the word. In Exodus redemption centered around liberation from earthly bondage, earthly provision, and an earthly covenant whose blessings and curses are, in the main, earthly. It is striking to note that the two words normally translated "redeem" are either rare or unattested in the book. פָּדָה, for example, is used eight times as a verb and once as a noun but never with God as the subject. גָּאֵל is used twice, only once with God as the subject. It is not necessary that the author should agree with my statements; rather, he should have made clearer to the lay reader the implications of the concept of OT "redemption" from Egypt.

There are several other points which might need clarification. For example, the so-called attestations of the tetragram at Ebla and Mari are hotly debated.¹ Furthermore, I doubt that Pharaoh was hoping for an increase of Hebrew wives for his harem when he ordered the killing of the male Hebrew babies (p. 28). I would also have preferred a greater emphasis on the plagues as a polemic against Egyptian gods and religion.

These comments do not reflect general dissatisfaction with the work. Both the author and the publisher are to be commended for giving to the entire Christian community an eminently readable and informative commentary by one of the better scholars in that community.

DONALD FOWLER

GRACE THEOLOGICAL SEMINARY

¹For a convenient example see Giovanni Pettinato, "Ebla and the Bible," *BA* 43:4 (1980) 203-5. Most scholars no longer accept readings of the divine name Yahweh at Ebla. The common view is that the *yā* is hypocoristic; see Alfonso Archi, "The Epigraphic Evidence from Ebla and the Old Testament," *Bib* 60 (1979) 556-66. Some have maintained that the reading is a divine name, but argue that the deity Ya is like ʔElohim, generic; see, for example Mitchell Dahood, "The God *Yā* at Ebla?" *JBL* 100 (1981) 607-8. At the very least we ought to reserve judgment on the issue after the manner of K. A. Kitchen (*The Bible in its World: The Bible and Archaeology Today* [Downers Grove: InterVarsity, 1978] 47).

The Gospel of John, by F. F. Bruce. Grand Rapids: Eerdmans, 1983. Pp. xii + 425. \$13.95.

This volume is a significant contribution to the available literature on the fourth gospel in that it is written by a leading scholar in the field of NT history and literature but is "intended for the general Christian reader who is interested in serious Bible study, not for the professional or specialist student" (p. 7). With this emphasis, technical points are generally reserved for notes at the end of each chapter, Greek and Hebrew words are transliterated, and a contemporary translation based on the 26th edition of the Nestle-Aland Text is offered.

The translation by Bruce is fresh and lucid. On occasion it includes the author's interpretations which are explained and supported in the comments. For example, *Τουδαῖοι* is translated "Judeans" in 7:1 and 11:8 in order to communicate more precisely what is implied. In 2:4 and 19:26, *γύναι* is translated "Lady" to avoid the mistaken notion of disrespect which one might assume from the English vocative, "Woman." The distinctively Johannine Ἀμήν ἀμήν is rendered "Indeed and in truth." Bruce supports his translation by referring to the Hebrew counterpart which means "steadfast," "sure," and writes: "On Jesus' lips it confirms the certainty and trustworthiness of what he says, and was preserved untranslated in the Greek-speaking church as his *ipsissima vox*, proclaiming his unique authority" (p. 62). The translation "Only-begotten" for *μονογενής* is surprising in light of the present day move to abandon that terminology in favor of "one of a kind" or "unique."

In light of the intent to write for the "general Christian reader," the following words and phrases are notable: "encomium" (pp. 60, 237), "*opus operatum*" (p. 85), "*sotto voce*" (pp. 174, 179), "*au pied de la lettre*" (p. 240), "ingressive sense of the aorist" (p. 246), "cerements" (p. 248), "an apotropaic offering" (p. 251), "nodal point" (p. 266), "*divus Iesus radiatus*" (p. 359), "hieratic" (p. 359), and "commination" (p. 375).

A problem encountered by the reviewer was not only that helpful material was reserved for endnotes but also that some of the interpretive gems were found there. Since five hundred and seventy-nine notes are found in the book, there was a constant paging from text to notes and back to text again. The temptation was to resist the trouble but the value of the notes caused that temptation to be overcome.

One must not let these problems outweigh the great merit of this book. It is a gold mine for the reader who desires to pursue the argument of the gospel from the standpoint of the best of present-day scholarship. From internal evidence, Bruce concludes that the source of this gospel is the beloved disciple, best identified as John, the son of Zebedee. He argues that the background of the writer's use of *λόγος* is found not in Greek philosophy but in Hebrew thought where it "denotes God in action, especially in creation, revelation and deliverance" (p. 29), which three works characterize the Jesus of the fourth gospel. An interesting observation is contained in a note on 1:2 about Jesus being the One who was with God from the beginning. Bruce postulates that this might be the answer of John to the question of who is with God in

Gen 1:26 as well as the rhetorical question of Isa 44:24 (p. 64). Evangelicals will appreciate the author's awareness of, and emphasis upon, the deity of Christ as presented by John.

A different approach is found in the interpretation of 2:6-8 in which Bruce concludes that the servants drew six jars of water and set those aside and then drew from the well the water that was turned to wine. The pericope of the woman caught in adultery is not included in the comments on chapter eight but is considered in an appendix.

The author's knowledge of historical backgrounds is evident throughout the work. The comments on chap. 19 are so vivid that the reviewer felt that he had been transported back over nineteen centuries and was present at the trials and crucifixion of Jesus. Bruce, however, does not use his expertise simply to take the reader back in history but returns him to the twentieth century with helpful applications.

A number of unfortunate printing errors are evident. On p. 10, line 6, "tht" should be "that"; on p. 74, line 16, the first "is" should be "in"; on p. 104, line 18 of text, "strange" should be "stranger"; on p. 217, the translation of 9:26, 27 has "need" instead of "heed"; the comma in line 7 of the comments on 11:51, 52 on p. 251 should be a period and the first three lines of notes on page 327 are not indented properly.

In conclusion, this commentary is superior to many because of its style, thematic development and scholarly input. It is a commentary which begs to be read rather than used only as a resource. The owner will find himself turning continually to it in a study of John's gospel. It is not only a book for every pastor but should receive a wide reading from a large segment of the Christian community. Every church library should have a copy for use by those not fortunate enough to have their own.

RONALD T. CLUTTER

GRACE THEOLOGICAL SEMINARY

New Testament Exegesis: A Handbook for Students and Pastors, by Gordon D. Fee. Philadelphia: Westminster, 1983. Pp. 154. \$8.95. Paper.

In a day when the inerrancy of Scripture is the focal point of study and discussion, it may be easy to forget about the exegesis of Scripture. Granted, inerrancy relates to the basic nature of Scripture and cannot be minimized in any way. Yet those who have the highest views of the nature and authority of Scripture should be the first to emphasize exegesis. If the Bible is the Christian's sole authority, then proper exegesis must receive high priority. Gordon Fee has written an important book in which he has "tried to provide . . . a guide to all the steps necessary to do good exegesis" (p. 13). Pastors, teachers, and students should be greatly helped by this guidebook.

In the preface Fee points out that his book fills a void. Other works on NT interpretation are rather general and theoretical, whereas Fee attempts to write a step-by-step "how to" manual. He laments the existence of a gap between grammatical identification ("what kind of genitive"—p. 12, cf. p. 77)

and the actual uncovering of a text's meaning. His book is meant to bridge this gap with a workable exegetical method for all types of NT literature. It is intended to serve as a companion volume to D. Stuart's *Old Testament Exegesis* (Philadelphia: Westminster, 1980).

The format of the book is a little complicated. After the preface comes a lengthy Analytical Table of Contents. This is followed by a brief introduction defining exegesis and explaining how the book should be used. After this come the four main chapters: I. Short Guide for Full Exegesis, II. Exegesis and the Original Text, III. Short Guide for Sermon Exegesis, and IV. Exegesis Aids and Resources. The first chapter is a brief overview of the whole exegetical process and the second chapter provides further details "which must be worked in at various points" (p. 51) of chap. I. This aspect of the format could have been explained more clearly. While the first two chapters are designed to show students a method for writing an academic exegetical paper, the third chapter provides a methodology for sermon preparation. Fee believes that a good expository sermon can be prepared in ten hours, five hours each for exegesis and sermonizing. He is to be commended for this chapter, as well as his articulation of its rationale: "The sermon, as an act of obedience and worship, ought not to wrap shoddy scholarship in a cloak of fervency. Let your sermon be exciting, but let it be in every way faithful to God's revelation" (p. 117). The final chapter is also very profitable as an annotated, classified bibliography of tools for exegesis.

In many ways this is an excellent book. It certainly does help to fill a large void in the literature on NT study. The typesetting is flawless, based on my reading. Fee is quick to recommend other sources which augment his own treatment of various issues. His overall philosophy of hermeneutics is also helpful in that he urges reading a NT book through as a whole before attempting to analyze the parts (p. 28). This vital insight reminds one of E. D. Hirsch's discussion of the heuristic approach to a text's intrinsic genre (*Validity in Interpretation* [New Haven: Yale University, 1967], pp. 68-126). Fee is even candid enough with the reader to caution against "overexegesis" of certain facts or grammatical points (pp. 39, 81).

Perhaps the two most helpful sections of the book, aside from the overall methodology outlined in it, are those on structural analysis and how to use various tools. The material on structural analysis shows how to construct a "sentence flow" rather than a diagram (pp. 60-77). Here is an extremely profitable approach for analyzing what holds a text together. Fee recommends starting from the upper left hand corner of a blank page and arranging the flow of a text by writing it out with indentation and subordination of its details. Those like myself who practice this method can testify to its many benefits in displaying schematically the flow of a passage of Scripture. Second, Fee's instructions on the use of various tools are invaluable. Such tools are rather forboding to many students. Fee helps students through a step-by-step approach to such standard tools as BAGD (pp. 87-89), an original language concordance (pp. 92-93), and a synopsis of the gospels (pp. 101-9). Such tools are just as valuable for expository preaching as they are for academic exegesis.

There are a few areas of weakness in the book—surprisingly few in a book so innovative and new. The format is somewhat confusing and could be better explained. Fee's identification of the locusts of Rev 9:7–11 as invading barbarian hordes (p. 43) is hardly convincing, especially in a section which advises against allegorically pressing all the details of a passage. The section on establishing the range of meanings for a word (p. 85) is helpful but does not stress sufficiently a synchronic (immediate context) approach over a diachronic (history of a word) approach. It should be noted, though, that Fee properly cautions against a "derivation happy" approach to word studies (p. 83). One wishes that he had applied similar cautions to the use of *TDNT* (p. 91) since some weaknesses in *TDNT*'s method of lexicography have been pointed out by J. Barr and others.

Two matters in the section on the gospels also need to be mentioned. First, Fee assumes the Markan priority view of synoptic literary interrelationship (p. 37). This is not a problem in itself, for some working hypothesis needs to be determined. The problem is that this increasingly doubted hypothesis is allowed to play such a large part in the exegetical method. The assumption that Matthew used Mark (pp. 105, 114–15) is elevated from educated guess to assured fact as the exegetical process is worked out. It would have been better to show how the other possible hypotheses affect exegesis. Another approach would be to show how to exegete the gospels as individual documents. A second concern for gospel exegesis is Fee's uncertain stance on the historical contexts of at least some of Jesus' sayings. Evidently Fee believes that the historical and geographical settings of some pericopes in the gospels do not correspond to the original historical facts (pp. 36–37, 40, 49, 94, 116). The point at issue here is not a literary topical arrangement instead of strict chronological ordering of events. This is granted since the gospels do not always claim to present events chronologically. The issue is whether, when the gospels speak about matters of time, history, geography, etc., what is said corresponds to historical fact. If one of the gospels asserts that A happened in the city of B, then one must take that as the original historical context. Perhaps I am misreading Fee's view at this point, but the relationship of history and theology in the gospels is such a crucial issue today that it is necessary to raise this question.

As noted previously, one of the strengths of the book is its recommendation of other sources for exegesis. However, I would like to recommend some others to supplement Fee's list. The section on textual criticism could be augmented by the recently published work of H. Sturz, *The Byzantine Text Type and New Testament Textual Criticism* (Nashville: Nelson, 1984). The section on sentence flow would be complemented by W. Kaiser, *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981), pp. 87–104, 165–81, and G. Osborne and S. Woodward, *Handbook for Bible Study* (Grand Rapids: Baker, 1979), pp. 50–66. The section on grammar could add the recently published time-saving index by T. Owings, *A Cumulative Index to New Testament Greek Grammars* (Grand Rapids: Baker, 1984). The section on lexical aids would be improved by some works on semantics and linguistics, most notably J. P. Louw's *Semantics of New Testament Greek* (Philadelphia: Fortress, 1982) and M. Silva's *Biblical Words and Their Meanings* (Grand

Rapids: Zondervan, 1983). Finally, the section on biblical theology could also include some of the works on the theology of the synoptic gospels.

This review must conclude on a very positive note. Fee has done a great service to pastors, teachers, and students. While one can find points of minor disagreement on some particulars, there can be no debate that biblical exegesis is a crucial priority. The publication of this book makes available some fine instruction on "how to do it." Those of us who are responsible for doing it are now even more accountable to handle the Word accurately.

DAVID L. TURNER

GRACE THEOLOGICAL SEMINARY

The Christology of Mark's Gospel, by Jack Dean Kingsbury. Philadelphia: Fortress, 1983. Pp. 203. \$19.95.

One might wonder why there should be another book on Marcan christology. Jack D. Kingsbury, Aubrey Lee Brooks Professor of Biblical Theology at Union Seminary in Virginia, is aware that this subject has garnered considerable scholarly attention in the past decades and that such a study may appear an "untimely" venture (p. ix). However, in his volume *The Christology of Mark's Gospel*, he probes the christology of Mark, via the literary-critical method, in consideration of the motif of the secret of Jesus' identity. He offers a detailed investigation of the story of Mark with the history of Marcan research in this century as a backdrop. He first evaluates the question of the secret of Jesus' identity from Wrede to the present. He rejects Wrede's view of the "Messianic Secret" and then espouses his own version (chap. 1). He then investigates the christology of Mark in keeping with the motif of the secret of Jesus' identity and concludes that the secret is not found in titles such as "Messiah" or "Son of David" or even "Son of Man" but rather in the designation "Son of God" (chap. 3).

Kingsbury begins his work with a very helpful survey of the history of the "Messianic Secret" beginning with W. Wrede's major work *Das Messiasgeheimnis in den Evangelien* (1901). According to Wrede, Mark wrote a life of Jesus in such a fashion that he gave a messianic cast to the non-messianic traditions by presenting the earthly Jesus as one who was intent on keeping his messiahship a secret (p. 4). However, as Kingsbury rightly notes, this view did not go without criticism, A. Schweitzer being the leader of the attack. Of course Wrede's view was also greeted with negative criticism from most British scholars, among them W. Sanday, T. W. Manson, and S. Neill (pp. 5-6). However, there were those such as Bultmann, Dibelius, and Ebeling who adopted Wrede's position and regarded Mark as a literary writer in whose gospel the secret of Jesus' identity burst forth in "secret epiphanies" (p. 8). However, what became problematic for most critics, according to Kingsbury, was the comprehensive scope Wrede and followers gave to the motif of "secrecy." Hence by the mid-1970s most recognized that Wrede's theory was overdrawn and while the "Messianic Secret" was an important motif, it was not the sole motif but only one among several (p. 11).

The most important segment of Kingsbury's historical survey is his interaction with Heikki Räisänen's monograph *Das "Messiasgeheimnis" im Markusevangelium* (1976). Räisänen proposed that Mark did not successfully hold in tension both the "Messianic Secret" and the public disclosure of Jesus as Messiah. Thus, Räisänen views Mark as a transmitter of traditions through which he put together a story with cross purposes (pp. 12–13). Kingsbury attempts to dismantle this view by assuming, after a rather brief discussion, that the nature of the "secret" in Mark is not "messianic" in Wrede's terms. Rather the secret centers on Jesus' identity as "Son of God" (pp. 13–15). Such a shift certainly affects Kingsbury's judgment of the cogency of Räisänen's arguments. Kingsbury seems to assume from the beginning the viability of a "secret" motif. Thus it is necessary, in his response, to qualify the apparent "contradictions" that Räisänen proposes to such a motif. For example, Räisänen notes that if a "messianic secret" is a legitimate literary device, then Mark 9:9 is contradicted by 15:39. In 9:9 Jesus stipulates that at the resurrection the "secret" will no longer be in force, while in 15:34 at the crucifixion the centurion blatantly violates this stipulation by declaring Jesus is the Son of God. Kingsbury's response is that the words of 9:9 "are in no wise tantamount to the dictum that no character whatsoever in Mark's story will be permitted to comprehend that Jesus is the Son of God prior to the resurrection" (p. 16). Yet one wonders why a writer such as Mark would have allowed this to happen (assuming Mark is employing the "secret" motif), particularly since Kingsbury presents him as one who, in a very sophisticated fashion, employed a variety of other devices to safeguard the integrity of the secret (cf. p. 22). Nevertheless, Kingsbury rejects Räisänen's arguments as less than compelling and thus proposes that the main christological theme in Mark's gospel is the "secret" that Jesus is the Son of God (p. 21).

Kingsbury also rejects any view of Marcan christology that is "corrective" in nature (chap. 2). He surveys the view of a "corrective christology" whereby the purported, defective title "Son of God" (growing out of a θεῖος ἀνὴρ tradition) is corrected with "Son of Man" to stress the theology of "the cross" and "suffering" (cf. pp. 25–33). Kingsbury properly criticizes any connection between a hellenistic divine man and the title "Son of God" (pp. 34–35). Instead he would prefer to see the title as growing out of an OT background and related traditions (pp. 37, 40). A cardinal problem with a "corrective christology," according to Kingsbury, is that Mark presents the Father as giving Jesus the title "Son of God" at the climax of the prologue (1:11). If the "corrective" view is correct, one would have to say that Mark has allowed the father to give an "evaluative point of view" that is defective (pp. 42, 71). Kingsbury thus concludes correctly that one's hermeneutical approach to Marcan christology should be along literary-critical lines rather than tradition-critical lines (pp. 44–45), i.e., one should allow Mark's christology to emerge from the text rather than superimpose some "divine man" concept.

The heart of the volume is chap. 3 in which Kingsbury applies the literary-critical method to the story of Mark (pp. 47–155). His goal is "to explore the christology of Mark with an eye to the motif of the secret of Jesus' identity" (p. 52). A feature that is important in this discussion is what

Kingsbury calls the "ideological (evaluative) point of view" (p. 47). According to Kingsbury, God's evaluative point of view is "normative" and both Jesus and Mark as narrator align their evaluative point of view with it (p. 50). Mark records God's evaluation of Jesus in 1:11 in which Jesus is called "my beloved Son." This title (along with "Son of David" and "King of Israel") is clearly messianic; Kingsbury bases such a connection upon the critical reading of 1:1 (p. 55). Throughout the opening section (1:1–13) Mark gives the reader a correct view of Jesus. However, in the following segments of his gospel he gives a more "elaborate" portrayal of what it means for Jesus to be the Messiah, Son of God (p. 71).

Mark does this in 1:14–8:26 through several means according to Kingsbury. First, he presents Jesus as one who, as a miracle worker and healer/exorcist, attained great fame. Consequently, principal characters question his identity—the Jewish people (1:27), the Jewish authorities (2:7), the disciples (4:41), Jesus' family, relatives, and acquaintances (6:3; cf. p. 81). Second, Kingsbury argues that Mark portrays in a "contrapuntal pattern" the accurate "evaluative point of view" of the demons that Jesus is the Son of God (1:24; 3:11; 5:7) (cf. pp. 86–88). Thus, human ignorance and demonic (suppressed) knowledge are juxtaposed. Furthermore, when human characters attempt to identify Jesus, they are incorrect (p. 89). As Kingsbury states, "But if these are the popular 'evaluative points of view' (i.e., John the Baptizer, Elijah *redivivus*) Jesus has evoked, the reader of Mark's story knows better: the demons, whose knowledge of Jesus has not gone out, have nevertheless steadily reminded him that Jesus is in truth the royal Son of God" (p. 89).

Kingsbury argues that Mark shifts his literary pattern in 8:27–16:8 from that of demonic disclosure to human disclosure whereby he depicts the progressive unveiling of Jesus' identity (p. 90). This progression moves from Peter's confession that Jesus is Messiah (8:29) to Bartimaeus's appeal to him as the Son of David (10:47–48) and to the climactic disclosure by the centurion that Jesus is the Son of God (15:39). One might argue that such affirmations "break" the secret of Jesus' identity. However, according to Kingsbury, although these examples of "insight" may be correct, they are still "insufficient" (p. 91). This of course assumes that "Son of God" alone is the sufficient title for Jesus' true identity in Mark's gospel. Yet when one reads the confession of Peter in 8:27f. there is no evidence of insufficiency in the title Χριστός. In fact, the exhortation by Jesus to suppress this insight suggests its accuracy (8:30). It is also interesting that Matthew interprets this confession of Χριστός as being *God's* evaluative point of view (cf. Matt 16:17) and thus certainly not "insufficient." However, Kingsbury must interpret the confession as insufficient because his presupposed scheme of the "Son of God secret" demands it. Kingsbury is obliged to qualify every episode in which a messianic title is uttered as "insufficient insight." For example, he states that Bartimaeus's confession that Jesus is the Son of David (10:46–52) likewise is insufficient though correct (p. 108). He attempts to demonstrate this by connecting the episode to the question about David's son in which Jesus quotes Ps 110:1 (12:35–37). Jesus asks the question: How is it possible for the Messiah to be both the "son" of David and the "lord" of David? Kingsbury says that the anticipated answer is this: "The Messiah is the 'son' of David

because he is descended from David; by the same token, the Messiah is also the 'lord' of David because, as the Son of God, he is of higher station and authority than David" (pp. 112–13). Thus Kingsbury has called Bartimaeus's confession insufficient by appealing to Jesus' OT citation which "suggests" that "Son of God" is an even greater title. It could be questioned, however, does this not break the secret of Jesus' identity? Kingsbury himself admits that the OT quotation asks the reader to infer that Jesus is "more than merely the Son of David: he is also the Son of God" (p. 114).

I would argue that, although Kingsbury's analysis is insightful and effectively presented, his hypothesis of a "Son of God secret" dies the death of multiple qualifications. He presupposes a scheme and is then forced to qualify every christological confession as "insufficient" that does not fit the hypothesis. Furthermore, if Kingsbury is correct, then Mark must have been a brilliant writer who consciously and successfully wove a complex of threads into a beautiful literary work, the dominant theme being a "Son of God" secret. However, one feature at least suggests this is not accurate and it is an issue which Kingsbury never fully addresses or takes seriously, namely, the problem of Mark 9:9 and 15:39.

Mark 9:9 states that the "secret" of Jesus' identity would be revealed *after* the resurrection (particularly to the disciples) whereas in 15:39 the centurion confesses Jesus as the "Son of God" *prior* to the resurrection. Furthermore, Mark does not portray the disciples as *ever* ascertaining Jesus' identity. Kingsbury says that Mark would have his readers *project* certain things about the post-resurrection gathering, namely, that the disciples at last penetrate the secret of Jesus' identity (p. 136). Is one to assume, therefore, that such a sophisticated writer who has successfully unfolded a "Son of God secret" for 15 chapters would suddenly leave the reader hanging after explicitly stating in 9:9 that the disciples would learn of Jesus' identity? Why does one have to project beyond chap. 16? Why does not Mark unveil the major theme of his gospel? Also why would Mark allow the true identity of Jesus to come from a Roman centurion without further elaboration? As the narrative stands, he is the only human being who understands the true identity of Jesus, if Kingsbury's hypothesis is correct. These questions leave the reviewer with the feeling that, although persuasive at points, Kingsbury's thesis is too elaborate and, like Wrede's, overdrawn. Kingsbury feels that the value of such a thesis narrationally is that the motif of the secret is "a device for showing how 'human thinking' about Jesus is, under God's direction, brought into alignment with 'divine thinking'" (p. 141). Theologically, the purpose of the "secret" motif is "to invite readers to appropriate for themselves that 'thinking' about Jesus which places them 'in alignment' with God's 'thinking' about Jesus" (p. 141). As good as this sounds, it expects, on the part of the reader, as much sophistication as Mark possessed (if not more). At least Mark knew, according to Kingsbury's thesis, what he was doing, whereas the reader must discern not only what Mark is doing in his narrative but why he is doing it. Furthermore, if Mark's narrational and theological purpose is what Kingsbury suggests, one wonders to whom the secret is focused. The characters of Mark's gospel, from the Jewish leaders to the disciples *never* are portrayed as

understanding Jesus' true identity; instead, only the centurion becomes aware of Jesus as the Messiah Son of God. If the reader is the object of the secret, as Kingsbury implies (p. 141), then Mark has let the cat out of the bag in the first verse of the gospel (1:1). Rather than the "Son of God *secret*" being the motif, a better description of the motif might be the "Son of God *disclosure*."

Perhaps we would be on safer ground simply to say that the motif of the "secrecy of the Son of God" is one of several identifications that emerge in the gospel, all of which are intended to give a full-orbed portrayal of Jesus' identity. It is interesting, however, when evaluating the variety of messianic titles Mark employs, Kingsbury chooses not to include "Son of Man" in such a category.

In chap. 4 Kingsbury evaluates the title "Son of Man" and concludes that it is not a messianic title but instead may be defined as "the title of majesty by means of which Jesus refers to himself 'in public' or in view of the 'public' (or 'world') in order to point to himself as 'the man,' or 'the human being'" (p. 168). The phrase is not associated with Messiah in Mark's gospel at all. Furthermore, Kingsbury asserts that "the absence of 'the Son of Man' from the predication formulas of Mark's narrative is an exceedingly strong indication that, again, Mark does not use this term to specify 'who Jesus is'" (p. 164). The purpose for demonstrating this is to show that the revelation of Jesus as Son of Man early in the narrative in no way infringes upon the "secret" of Jesus' identity (cf. 2:10; 2:28). Rather the "majestic" title is "public" and focuses attention on Jesus' interaction with the "world," an interaction that highlights the themes of "conflict" and "vindication" (pp. 170-71). While Kingsbury is possibly correct in asserting that the title is not a messianic title in Mark, he does not successfully explain why Jesus chose to employ this particular title. He does not refer to any of the contemporary Jewish Apocalyptic material in which there is the clear interplay between Son of Man and Messiah (cf. 2 Esdras 13; 2 *Apoc. Bar.* 29:3; 30:1; 39:7; 40:1, 3; 70:9; 72:2). In these writings we find that the transcendent figure of the Son of Man takes upon himself traits associated with the Messiah, and the traditional Jewish figure of Messiah assumes characteristics belonging to the Son of Man. Also, Kingsbury only refers to Dan 7:13 in one sentence and says that the text is "echoed" in the title uttered by Jesus (p. 173).

Kingsbury is to be commended for a very thorough evaluation of the textual data of Mark's gospel and his exegetical insight is frequently very good. He is keenly aware of the issues surrounding the study of Marcan christology and interacts well with the major literature on the subject. The work is well documented and includes a good bibliography. It is well written and includes summaries at the end of each chapter which help the reader as Kingsbury develops his thesis. Although I cannot embrace all of Kingsbury's thesis regarding a "Son of God" secret, he has done a commendable job of surfacing a very important christological theme in Mark, namely, Jesus the Messiah, Son of God.

TRACY L. HOWARD
GRACE THEOLOGICAL SEMINARY

New Testament Exposition: From Text to Sermon, by Walter L. Liefeld. Grand Rapids: Zondervan, 1984. Pp. 180. \$10.95.

Building the bridge from text to sermon is one of the most difficult tasks the contemporary preacher faces. The expositor finds himself at times shifting toward one of two extremes. The first extreme is that of unloading the results of his exegesis on the audience so that the text sits lifeless in front of the listener without any practical bearing on his/her life. The other extreme is to focus so much on the contemporary needs of the audience that there is little if any connection between the application he is giving and the text which he is supposed to be unfolding. Liefeld has attempted to walk with the preacher across the bridge which leads him from exegesis to preaching the text so that personal needs are met. He exhorts the preacher to handle the Word of God with integrity yet also pleads for a conscious and sensitive effort to take the truth and apply it to the lives of people.

Liefeld begins by building a convincing case for the necessity of expository preaching, outlining both its importance and features. He suggests that the expository message consists of three essential elements: (1) it conveys the basic message of a biblical passage faithfully; (2) it communicates the message well, using a structure and features that are appropriate both to the passage and to the setting and goals of the sermon; and (3) it meets the real needs of the congregation in a way consistent with the purpose and function of the passage in its original life setting (p. 24). According to Liefeld, all three criteria should be present and thus any attempt to preach which lacks any one of these will fall short of the task of good expository preaching (p. 25).

The second major section of the volume is called "Preparing the Text." In it the author describes the principles and process of exegesis. Liefeld's approach, however, is different from what one finds in most exegetical handbooks. Frequently, the impression one receives in his exegetical training is that exegesis is almost an end in itself; namely, that the exegetical process is performed with the sole goal of deriving the proper interpretation of the text. Yet Liefeld sets forth the exegetical process with the sermon as the ultimate goal. He shows the reader how to avoid the exegetical tangents which can take enormous amounts of time and energy—selectivity in exegesis is stressed. According to Liefeld, one should focus on the most significant items for exegetical study such as doctrinally and ethically important features, texts difficult to understand, major themes, hinge passages, and texts dependent on the literary form (pp. 40–43).

One of the most helpful parts of the section on "Preparing the Text" is the discussion of exegetical outlining in which Liefeld shows how to construct a structural outline of a passage. He proposes the method of block diagramming as a way to lay out the text so that one can see the main and subordinate clauses as well as the sequence of ideas (pp. 50–54). Other valuable subjects are included in this section of the volume such as a discussion of narrative and compositional patterns (one will find much of this information similar to that in Robert Traina's *Methodical Bible Study*). He also discusses semantic patterns and includes important principles for the study of words along with necessary cautions.

Perhaps the most important contribution of the book is found in the third section called "Applying the Text." Few exegetical handbooks even move to this stage and yet this is the culmination of the exegetical process. Hence Liefeld's presentation is quite crucial. He begins this section with a discussion of "determining the application." He reminds the reader that the full meaning of any applicational principle must be derived from and clearly seen in the context of the biblical passage (p. 95). Furthermore, Liefeld delineates several helpful steps to ensure a proper connection between the application and text. In his analysis of the form of the sermon, he shows that one passage of Scripture (he uses Rom 5:1-11) may yield several different homiletical outlines, each of which is faithful to the text, and yet applied in a distinctive way (pp. 127-32). This reminds the reader that there is not necessarily a paradigm sermon outline for a text but rather that a dynamic occurs in preparation as one thinks through the purpose of the sermon in light of the needs of the congregation.

A very helpful chapter is devoted to preaching from difficult or controversial texts which should prove valuable to the pastor who struggles with how to preach narrative texts, parables, miracle stories, or obscure texts. With regard to parables, for example, he points out that the preacher should draw the congregation into the life situation of the parable so completely that they will identify with the ethical and moral issues involved and then make a decision with respect to their own lives (p. 138).

The person who is engaged in the awesome task of proclaiming God's truth to people who have real spiritual needs will find Liefeld's work extremely helpful. The book is not focused only on the theoretical but there is the consistent application of the discussion to texts of the NT. Liefeld is well informed of current works in the areas of exegetical method and homiletics. He has included a helpful, though brief, bibliography for those who desire further discussions on both of these areas. The book is nicely laid out with clear subdivisions for easy reading. One only wishes that the author's purpose was more clearly stated initially, perhaps in the preface. One is left on his own to ascertain it as he moves through the book. However, it is not difficult to see where the author is headed after reading the early chapters. Although one will not agree with all of the specifics that Liefeld has presented, it would appear that he has accomplished his goal of demonstrating how to build the bridge from the exegesis of a text to proclaiming its truth, and for this the author is to be commended.

TRACY L. HOWARD
GRACE THEOLOGICAL SEMINARY

The Message of Philippians, by Alec Motyer. Downers Grove: Inter-Varsity, 1984. Pp. 234. \$6.95. Paper.

According to the book's preface, The Bible Speaks Today series sets out to fulfill a threefold ideal: "to expound the biblical text with accuracy, to relate it to contemporary life, and to be readable." Alec Motyer's *The Message*

of *Philippians* has admirably met these ideals. It is a model of clarity and conciseness, dealing with all the important details yet never losing sight of the forest for the trees. Offering a more succinct and less technical explanation of the letter than is to be found in other recent commentaries (such as those by J. F. Collange and G. F. Hawthorne), Motyer's work admirably conveys the exegetical, theological, and pastoral richness of the letter, and will be of invaluable pastoral service to the church.

The exegesis of the book displays sound biblical sense but does not pretend to offer an in-depth analysis of either the text or introductory matters. Paul's Roman imprisonment is accepted as the place of composition (see the helpful appendix, "Where Paul Wrote Philippians," pp. 230-34) and the date of the letter is given as subsequent to A.D. 59 (whatever length of time is required for the communications between Paul and the Philippians to take place, p. 234). The circumstances of the founding of the church on Paul's second missionary journey are also discussed (pp. 11-17). Strangely satisfying was the absence of the usual emphasis upon the theme of joy. Instead, Motyer envisions a threefold theme in *Philippians*: (1) the unity of the church, (2) the reality of the attack upon the church by her enemies, and (3) the expected return of the Lord of the church (pp. 18-23). While these three emphases intertwine to form the theme of the letter, the unifying factor is not any one of them but rather the person of Jesus Christ, who is found to be sufficient in every circumstance of life. Only as he is the Lord of the Christian's past, present and future, can there be any joy in one's life (p. 23).

Many other points of commendation could be noted. Although written primarily for the layman, helpful notes are provided on a variety of important Greek words (all transliterated) including "saint" (pp. 1-2), "peace" (pp. 29-30), "apostle" (pp. 35-37), "deacon" (pp. 37-39), "knowledge" (pp. 56-57), "citizenship" (p. 93), "walk" (p. 181), and many others. The book also contains expert analyses of such topics as the assurance of the believer (pp. 42-50), the equal desirability of life and death (pp. 87-91), and the person and ministry of Timothy as a model for church leaders (pp. 137-41). These and other topical discussions are sure to be of interest and help to the pastor and the concerned layman.

Matters of criticism, all somewhat minor, must also be mentioned, however. The author fails to discuss the question of the integrity of *Philippians* and gives only a brief treatment of Paul's Philippian opponents and their possible influence upon the Philippian congregation (pp. 183-86). Those of us who are used to referring to Martin, Collange and now Hawthorne have come to expect a greater awareness of these problem areas than this author reveals. On specific passages, Motyer sometimes (though rarely) shows a one-sidedness for a view while overlooking other possible interpretations. For example, Motyer takes the expression "work out your own salvation" in 2:12 to refer to the Christian's individual responsibility to see that his own spiritual growth continues ("My responsibility for me," p. 127). This interpretation overlooks the possibility that the command may have a *corporate* application and that "salvation" may refer to the total health of the church which was being sorely tested by rivalries and petty squabbles. Surely this latter view of 2:12 could have been taken more seriously.

In the treacherous waters of Phil 2:5-11, Motyer displays an incisive grasp of many of the critical issues involved (see, e.g., his excellent discussion of the *kenosis* on pp. 112-13). Unfortunately, however, he is non-committal on the important question of whether the hymn in 2:6-11 was composed by Paul or taken over by him as a *paradosis* from some early Christian (or pagan!) source. Since the *meaning* of the passage is necessarily bound up with its *origin*, this neglect is serious indeed. Does the hymn function as a pattern for Christian behavior or as a drama of redemption which merely tells the Philippians how they came to be "in Christ" (Käsemann)? In my view, many of these issues could be resolved if the possibility of Pauline authorship were not so quickly rejected or called into question. Acknowledgement of the hymnodic and stylistic form of these verses does not necessitate denying that they are authentically Pauline, since the apostle himself could have written them for use on an occasion quite apart from his correspondence with the Philippians. Certainly the apostle was capable of a poetic and exalted style where it would serve the immediate purpose (cf. Rom 8:31-39; 1 Corinthians 13). The existence of such "studied" pericopes in the Pauline corpus does not automatically preclude Pauline authorship, especially not in Philippians where strophic symmetry is so common, as for instance in 2:1-4 (see my study, "A Formal Analysis of Philippians 2:1-4," *JETS* [forthcoming]). Nothing in 2:1-11 suggests that Paul is making use of the words of another author, nor is there any evidence of a now lost *Urschrift*. Therefore, perhaps Motyer should have been more willing to grant to the apostle the authorship of a hymn which reflects a genius he obviously possessed.

A final word of criticism is one which applies to many recent publications. The absence of subject, author, and Scripture indexes puts the reader at a great disadvantage if he seeks to use the commentary as a reference tool. This oversight can easily be corrected in future editions, however.

These criticisms notwithstanding, however, both author and publisher are to be congratulated for a very fine work. Concise and compact, it crowds into a small space a wealth of information. The book spoke most plainly to me at the personal level. The reader seeking purely technical information from this commentary should be prepared to make frequent pauses for reflection and meditation. It is indeed a pleasure to recommend this valuable work to the readers of *GTJ*.

DAVID ALAN BLACK
BIOLA, CA

Practical Truths From the Pastoral Epistles, by Eugene Stock. Reprint; Grand Rapids: Kregel, 1983. Pp. 352. \$12.95.

Eugene Stock will forever be the friend of the pastor who is preaching through the pastoral epistles. In the foreword, Warren Wiersbe says, "I know of no book on pastoral theology, based on the pastoral epistles, that contains more solid scholarship, more practical application and is more of a delight to read."

Stock sifts through 1 Timothy, 2 Timothy and Titus using a grid of biblical theology. By the author's own admission, his work is not primarily homiletical or expository but rather follows the design of true biblical theology:

The Book is not a commentary. It does not take the epistles chapter by chapter nor comment on them verse by verse. The treatment is topical. After some introductory remarks I take up the various doctrinal, ecclesiastical and ethical topics to which the epistles refer.

The reader will find identifiable biographical, geographical, lexical and theological strands. The busy pastor who wishes to be thorough in his preparation for preaching will find this volume invaluable reading prior to beginning his series. It will give him a foundational sense of all that Paul communicated from his heart to Titus and Timothy.

The author is thoroughly conservative and fundamental in his approach to Scripture. He takes a high view of the Bible as evidenced by his statement, "Are we then justified in speaking of the Bible as 'the Word of God'? I for one hold that we are. The 66 books which make up the one book are the casket which contains the treasure of God's revelations to men; and those revelations are 'the Word of God.'" He is equally as clear on the majesty of God, the deity of Christ and other basic doctrines.

The chapters are usually of equal value. Several stand out, however. Chap. 40 on good works (pp. 254–60) brilliantly outlines the relationship of faith and salvation to the fruit which results from that salvation. The author is careful to point out that on this point Paul and James agree. The weakest section in this reviewer's opinion is chap. 24 on baptism (pp. 150–56). The author is not at all clear on whether he supports or denies infant baptism and what relation that has to true salvation. It raises more questions than it answers. This is an exception to the otherwise clear treatment of subjects.

This helpful work needs to be used in conjunction with several good exegetical/expository commentaries. In so doing, individual passages covered by the commentary can be illuminated by the overview provided by Stock's work. It is not the author's intent to discuss problem passages in detail, and the reader should not expect this. He gives a reasonable overview but is not definitive in his argumentation for or against a particular solution.

There are several deficiencies which could easily be corrected by the publisher. First, although several indexes are provided (the most helpful of which are Biblical Names and Greek Words), there is no Scripture index. It would be of inestimable value for the busy pastor as he studies through a specific passage such as 2 Tim 3:16–17 to be able to look into a Scripture index and see where Stock's major discussion of that passage lies. Second, it would have been helpful if the publisher had added to Stock's bibliography (he died in 1928) an update on some of the more recent, helpful commentaries of the last several decades. This would greatly enhance the book's profit and usability for today's pastor.

I think there are a number of areas in which the reader of this helpful tool can learn apart from the content of the book itself. First, the reader can learn from the author's methodology following the route of biblical theology.

It magnifies the value of getting a feel for the author's mind by reading what he has to say on a certain subject. The value of word studies is obvious in Stock's approach. Second, today's pastor can learn from the author's care for detail. He meticulously searches the Scripture for any helpful insight. Finally, one can learn from the author's labor and enhance it with one's own studies prompted through the use of his book. I highly commend Eugene Stock's *Practical Truths From the Pastoral Epistles* to today's busy pastor.

RICHARD MAYHUE
LONG BEACH, CA

In Defense of Theology, by Gordon Haddon Clark. Milford, MI: Mott Media, 1984. Pp. 122. \$12.95.

The basic purpose of this book is commendable. In fact, in the light of the contemporary disdain for theology on the part of many Christians in America, the purpose is praiseworthy. I wish this review could stop here for this book will not help the cause of challenging Christians to be involved in theological investigation; it could hurt the cause. Gordon Clark is a highly regarded and gifted Christian thinker who for many years has been a blessing to the body of Christ. Because of this, I expected great things from this small book. Instead, I was disappointed.

First of all, a book must be judged in the light of its purpose. Clark wishes that Christians who ignore theology would be motivated by this book to pursue its study. He seeks to accomplish this goal through demonstrating the approach of three groups who lack concern for theological study: (1) the "good average Christians" who do little but move about in indifference or who proclaim "no creed but Christ," (2) the atheist who holds theology "in secular contempt," and (3) the neo-orthodox thinker who also holds theology in contempt. The failure of the book becomes evident when Clark emphasizes his desire to reach the first group with his message, but a chapter of only seven pages is given for a discussion and evaluation of this group. In comparison, fourteen pages are given over to a consideration of atheism and agnosticism and the presentation on neo-orthodoxy consists of twenty-four pages! It can be insisted that an awareness of the arguments of atheism and neo-orthodoxy causes one to see the need of developing his own theology. However, the person who is going to read about atheism and neo-orthodoxy has demonstrated by that act an interest in theology.

Clark's book is the product of an outstanding philosophical thinker who is dedicated to getting the Christian populace to think logically. In fact, the better title for this book would be, *In Defense of Logic*, for that is the nature of the book. Atheism and neo-orthodoxy are criticized continually for being illogical. The longest chapter of the book, thirty-two pages, is concerned with the development of logic. It is at this point that the fear is raised that this book could be counterproductive. The average Christian reader, if he has bothered to continue this far (which probably will not be the case), likely will go no farther. "If this is theology," he might say, "you can have it."

A better approach for encouraging the indifferent Christian to study theology would be to turn to Scripture texts which clearly demonstrate the need for understanding Bible doctrine. The pastoral epistles are full of such teaching. Jesus' ministry was one of teaching and challenging people with the message he brought from the Father. All Christian living must rest upon the foundation of biblical truth.

The negativism expressed thus far is not meant to imply that this book has no value. The assessments of atheism and neo-orthodoxy are helpful. Some of Clark's declarations are challenging and insightful. However, the ones who will use this book the most and derive the greatest benefit from it are those who do not need to have the pursuit of theology defended.

RONALD T. CLUTTER
GRACE THEOLOGICAL SEMINARY

Tensions in Contemporary Theology, edited by Stanley N. Gundry and Alan F. Johnson. Second Edition. Grand Rapids: Baker, 1983. Pp. 478. \$12.95. Paper.

This scholarly, well-edited volume presents a no nonsense introduction to the world of contemporary theology. The book opens in the Foreword by Roger Nicole with a brief defense of the Christian's need to be familiar with modern theological trends. This is followed by a Preface by editors Gundry and Johnson which provides general comments and an overview of the work.

Chaps. 1 and 2, by Bernard Ramm and Vernon Grounds, respectively, are viewed as introductory essays by the editors (p. 10). Ramm's survey of the major development in critical thought from the Enlightenment to Bultmann reminds the reader how well-read the author is on this subject. While these trends are masterfully presented, one gets the impression that Ramm's treatment is too brief and sweeping.

Grounds discusses the work of four major twentieth century theologians—Bultmann, Teilhard, Bonhoeffer and Tillich. His emphasis is on their thought and influence in recent decades. However, approximately half of this essay is made up of quotations which, while useful, display too few of the author's own comments. Both Ramm and Grounds offer only weak critiques of their subject matters.

Chaps. 3–9 are termed the "specific focus of the book" (p. 10). Stanley Obitts authored the initial chapter in this group on the subject of religious language in the current philosophical debate. This essay is technical (as warned by the editors on p. 11) and comprehensive, presenting a good apologetic for meaningful religious language which should satisfy even the contemporary empiricist.

Harold Kuhn wrote chap. 4 on the subject of secular theology. He surveys the major practitioners of both "God is dead" theology and the less radical theists who, nevertheless, express some similar sentiments. Kuhn provides meaningful insights into and good critiques of the movement.

Chap. 5 investigates the popular theology of hope. David Scaer has written a detailed account of the major theologians in this school of thought,

although he virtually ignores some of Pannenburg's apologetics (an aspect which characterizes much of Pannenburg's system). While one can appreciate the detailed analysis in this chapter, the critiques are fairly weak.

Process thought is the subject of chap. 6, which was written by Norman Geisler. Like the essay by Obitts, this selection is also technical and detailed, considering a wide range of panentheistic options. Geisler's chapter also contains one of the best critiques, including both positive and negative elements.

David Wells' work on contemporary Roman Catholic trends (chap. 7) is a welcome subject for this book, primarily because it includes material which is unknown to most evangelical Protestants and otherwise largely ignored. Although this chapter somewhat ignores major Catholic theologians such as Rahner and Küng, it is very informative and includes a noteworthy critique.

Harvie Conn's two chapters on liberation theology (chaps. 8, 9) were originally added to the 1979 edition and total over 100 pages. Conn offers numerous insights and a very stimulating interaction with and critique of liberation theology. However, the selections are too long, given the size of the volume. Perhaps summaries could have been utilized to consolidate the material.

This book ends with a hard-hitting conservative corrective to contemporary critical theology (chap. 10) written by Harold O. J. Brown. This essay contains numerous thought-provoking reflections concerning the need for a biblical corrective which contains some backbone and evangelical "bite." In spite of the heavy reliance on Reformed thinkers in this selection, this is unquestionably a challenging conclusion to an excellent volume.

Several general comments are now in order. There are additional strengths besides those mentioned above. All of the contributors to this volume are major evangelical thinkers who are well-known through their publications and their attendance at society meetings and other scholarly events. Each of these persons wrote in an area of his expertise (p. 9). Additionally, a variety of ecclesiastical traditions was included in this volume (at least five different denominational graduate schools were represented). Also noteworthy is the fact that this volume is one of comparatively few scholarly volumes produced by evangelicals on the subject of contemporary theology in spite of its importance. Lastly, most of the essays contain strong critiques and the volume ends with a powerful plea for conservative thinking. This plea is as important as any other single element in this work.

A couple of weaknesses need to be addressed, however. The volume left out such important topics as the New Quest for the Historical Jesus and *Heilsgeschichte* thought. In fact, only the chapter on hope theology represents any of the important post-Bultmannian groups which are so influential in contemporary western European theology. Even one chapter on such trends would have been very helpful. And some will surely object to the editor's statement that Barth "did not produce theologies in the sixties and seventies" (p. 11). Admittedly, all subjects cannot be treated in a volume of this nature, but the omission of these when two chapters have been given to liberation theology is questionable.

Additionally, while the editors state several times that the inclusion of a critique in each chapter is important (pp. 9-11), a few chapters ignored any

kind of a major critical response. This deficiency is significant, especially when the book is addressed largely to students (p. 10). If the conservative option is correct (see chap. 10, p. 438, for instance), then critiques are indispensable.

This volume was produced chiefly to be an introductory textbook for upper levels of college or for graduate school, keeping other interested persons (such as pastors) in mind as well (p. 10). It is this reviewer's opinion that this is perhaps the best evangelical book on the market for that purpose. It is a most noteworthy contribution to contemporary theology and is highly recommended as a textbook in this area. In fact, reviewing the book caused this writer to decide to use it for his graduate level courses in contemporary theology.

GARY R. HABERMAS

LIBERTY BAPTIST COLLEGE AND GRADUATE SCHOOL

Metaphysics: Constructing a World View, by William Hasker. Downers Grove: InterVarsity, 1983. Pp. 132. \$4.95. Paper.

This volume by William Hasker, Professor of Philosophy at Huntington College, is another in the "Contours of Christian Philosophy" series edited by C. Stephen Davis. It joins other books on the subjects of Epistemology and Ethics, as well as a projected volume on Philosophy of Religion. After an Introduction, *Metaphysics* is divided into four additional chapters which treat major issues in this area of philosophy, followed by a brief Epilog. There is no doubt that the questions raised in each of the chapters address areas of critical concern not only for the philosopher but also for the theologian.

In the Introduction, Hasker notes major questions in metaphysics, sets forth some guidelines for answers, and ends by listing three criteria for evaluating theories. In these last two sections there are both strong and weak points. The criteria of factual adequacy (correspondence), logical consistency (coherence) and explanatory power are excellent indicators of truth (pp. 25-28). However, I found the statement that "philosophical assertions can't be based on religious authority" (pp. 22-23)—including Scripture (p. 116)—to be quite objectionable. If Scripture is established as a reliable source by any of several possible approaches, what precludes using it as such? Just as problematical is the apparent separation between theological beliefs and philosophical reasons for those beliefs (p. 24).

Chap. 2 is concerned with "Freedom and Necessity" and moves from several key definitions to treatments of compatibilism, determinism, free will, and a section on the relevance of this issue to the theological subject of predestination and foreknowledge. Although treading through explosive issues, this chapter is quite readable and provides a good overview, including critiques, of each position. Although not everyone will agree (even with each other!) with the conclusions concerning these volatile subjects, Hasker places the chief options before his readers and defends well, as an example of a practical application of philosophical truth, the theological position favoring foreknowledge.

In chap. 3 the subject is "Minds and Bodies." There is a discussion of behaviorism, idealism, dualism, emergentism and the subject of immortality or resurrection of the body. Hasker again sets the most popular alternatives before his audience in a readable fashion, favoring emergentism. However, I was somewhat distressed by the treatment of emergentism in that, while it is interesting and a possible solution, it is extremely inconclusive, particularly in that it virtually ignores an important portion of the first criterion proposed in chap. 1, namely, factual correspondence (p. 26). While it is possible that emergentism fits some of the facts, is internally coherent and somewhat explanatory, its lack of external evidence renders it quite questionable. Even Hasker admits that strong scientific evidence has not been supplied (p. 74) and that evidence might even have to come from other areas (pp. 75-76).

Chap. 4 deals with the nature of the world and the realism-idealism debate in particular, but also includes treatments of common sense realism, instrumentalism and a brief discussion of cosmology. This chapter is one of the best and is a very readable presentation of a much ignored but increasingly important subject due to the recent findings of modern physics. Hasker's major conclusion, given the brief space allotted, is a well-reasoned defense of "scientific realism."

In the fifth and final chapter the subject is "God and the World," featuring discussions on the relationship between God and metaphysics and assessments of naturalism, pantheism, panentheism (process theology), and theism. One problem with this chapter is that, with the exception of one paragraph on cosmology, very little was given as an apologetic for theism. Therefore, in spite of Hasker's statements that philosophers base belief on good reasons (p. 18), that God is the most important subject of metaphysics (pp. 120-21), and that dogmatism has no place in philosophy (pp. 22-23), it appeared that this last section was more of a statement than an argument. However, even a brief presentation of reasons why theism is the proper system (pp. 120-21) surely would have strengthened the chapter, as Hasker himself seems to note (p. 106). In a final Epilog, Hasker summarizes several of the most important themes of the book, including the centrality of God, the creation of the world, and man as created in God's image.

Positively, this work is written in a refreshingly non-technical and readable style, which will greatly facilitate its study by students and lay persons alike. Another commendable feature is the wide use of definitions, if only as introductory grounds (p. 60). The book is quite brief for the nature of the subject, as Hasker points out (pp. 17, 85), which means that numerous subjects had to be left out (pp. 52, 62, 69, 106, 107). Yet a surprising number of options are entertained, each treated both cautiously and courteously. Lastly, Hasker is humble with regard to his work (pp. 25, 120), which is surely an asset.

Two other points might also be mentioned briefly. Sometimes it appeared that the chapters were out of order. Should not God's existence be discussed before freedom of the will, eternal life, or the nature of creation? The present order, whether intentional or unintentional, reminds one of Kant's metaphysics. It also seemed that Hasker was so cautious at certain points that he neglected to side very strongly with a clearly superior theory.

Hasker's "primary purpose" in writing this book is that it might be used as a supplemental philosophy textbook (Preface). I believe that it could be quite useful in this regard, especially as one of a couple of texts for a course in metaphysics. Few books are available on this specific topic and one from a Christian perspective is certainly noteworthy. Although I have mentioned several areas of concern, some of which I believe are substantial, these are actually few when one remembers not only the controversial nature of this subject but also, as Hasker notes, that so much is open to challenge in the field of philosophy (p. 20)!

GARY R. HABERMAS

LIBERTY BAPTIST COLLEGE AND GRADUATE SCHOOL

Spirituality and Human Emotion, by Robert C. Roberts. Grand Rapids: Eerdmans, 1982. Pp. 134. \$5.95. Paper.

Roberts represents himself as "a philosophy teacher by trade, and a Christian by profession." Both assertions are attested by the contents of this book. He practices his trade as Associate Professor of Philosophy at Western Kentucky University, and has written this book for the purpose of arguing that, in addition to other things, Christianity involves a set of emotions. These emotions are character qualities which should be cultivated by every Christian.

In response to modern man's alienation from Christianity, Roberts rejects those theological approaches which attempt to reinterpret or demythologize Christianity and prefers an approach involving a reinterpretation of ourselves. What modern men need is not a new explanation of the Christian faith but "a reordering of our passions and attitudes" in conformity with Christianity (p. 8). A Christian leader's task is therefore viewed as *therapeutic* in conformity with some traditions in which a pastor is called a "curate" (French, *curé*).

In contrast with some common conceptions of emotions, Roberts views them as construals or "ways of 'seeing' ourselves and our world that grow out of concerns of one sort or another." Christian emotions, then, are determined by one's way of viewing Christian concepts and are thus, to a large extent, within his control (p. 11).

Chap. 2, titled "Emotion and the Fruit of the Spirit," elaborates by identifying an emotion as a construal of one's circumstances in a manner relevant to some concerns (p. 15). "Passions" are those concerns "which, in any given personality, rank higher in the order of the individual's cares . . . over relatively long stretches of his life" (p. 19). To change an emotion one must change his view of the situation. "This is why belief is not enough for spirituality. Christians must not only believe, but must learn to *attend* to the things of God" (p. 24).

In chap. 3 Roberts argues that Christian emotions are "concerned ways of viewing things through the 'lenses' of Christian teaching." The starting point for changing one's emotions is to focus on the Christian truth that this

present life is not the whole story. The Christian's roots must be placed firmly in eternity, not in the present soil of this life alone (p. 38).

Chap. 4 refutes the contention of some philosophers that an acceptance of morality (a willingness to face death with equanimity) is adequate to overcome selfishness and egocentricity. In contrast, the Christian's concerns focus on God's triumph over death and sin; that is, both life and eternal righteousness in spite of death.

Chap. 5 focuses on "Humility as a Moral Project." Here a comprehension of the unmerited grace of Christianity is viewed as the best foundation for engendering this basic Christian virtue.

The final three chapters discuss gratitude, hope, and compassion. One will not find here any secret keys or steps to spirituality—just thoughtful consideration of Christian virtues and helpful Christian exercises.

This book is to be highly commended as thought provoking and devotional in its impact. My complaints are quite minor and not worthy of discussion in a short review. Only one observation, a stylistic concern, is worth mentioning: as a sign of this age Roberts has chosen to use feminine pronouns in most of those instances of illustration and argumentation where masculine pronouns have been traditionally employed. This is merely a distraction, however, and does not substantially detract from the profitable argumentation of the book.

CHARLES R. SMITH

GRACE THEOLOGICAL SEMINARY

Reincarnation vs. Resurrection, by John Snyder. Chicago: Moody, 1984. Pp. 110. \$4.95. Paper.

John Snyder immediately gains the attention of his readers by citing a recent poll to the effect that at least one-fourth of all Americans now believe in reincarnation, and that it "may soon become the most commonly accepted theory of the afterlife in America," especially among college students (p. 13).

But why is this so? Because materialism has created a great vacuum which cannot long continue. People long to be told they are important, and that there is some purpose and hope in life. At the same time, they reject as abhorrent "the prospect of giving account to an infinite, personal God who has the power to cast people into eternal separation" (p. 14). Furthermore, "reincarnation appeals to human pride by teaching that one's final destiny is determined by one's own works and efforts," and it is thus "especially alluring to our sinful nature" (p. 14). Snyder sadly concludes, "reincarnation is an idea whose time has come" (p. 15).

What is reincarnation? The ancient Hindu/Buddhist concept assumed that all reality is essentially one, and that human souls are like drops of water separated temporarily from the ocean (i.e., the impersonal cosmic spirit or world principle called Brahman) which flow back into it like a mighty river. Therefore, "souls" may migrate from one form of existence to another. The ancient Greeks held to a similar view called metempsychosis.

The popular American version of reincarnation limits itself to the belief that people have existed previously in other human bodies (p. 19). The pre-existence of souls, an idea held by a few church fathers and ancient rabbis, is not to be confused with this view. "Reincarnation is the consecutive movement of the soul from one bodily, human life to another for the purpose of working its way back to its original home, oneness with the universe—a point at which all incarnation ceases and all bodily and material existence is a thing of the past" (p. 20).

Karma, evolutionism, optimism, monism, and the innate "immortality" of the soul (apart from the personal, infinite God) are the foundation stones of this relatively new American religious philosophy which came originally from the Orient. But what is *Karma*? It is the doctrine that some impersonal process or force in the universe guarantees, with computer-like efficiency, that every person will get exactly what he deserves—in another life—on the basis of his works in this life (pp. 20–21).

But what does *Karma* want us to do? No one knows! And where do we find the strength to do it? There is none available!

In the final analysis, then, *Karma* is not (a) benevolent distributor of justice . . . but is rather a malignant force that turns on us and becomes a cruel taskmaster. . . . The buildup of Karmic debt is so great as to be unpayable. . . . It constitutes a doctrine of *sin without grace*, of transgression without pardon [pp. 22, 90].

Western popularizers attempt to soften the blow with generous doses of cosmic evolutionism, general optimism, the essential goodness of the human spirit, and monism (all is God, and we will someday be reunited with this Oneness).

In chap. 2, Snyder cites two case studies from Ian Stevenson, *Twenty Cases of Reincarnation* (1966), that typify the so-called evidence for reincarnation. One took place in Holland during World War II and another in India in the 1960s. Both involved deep awareness of the intricate details of another person's life without previous knowledge. This is considered to be evidence for *retroognition* (memory of a previous life on earth). But Snyder demonstrates that this involves the false assumption that *cognition involves presence* (p. 29), i.e., the false assumption that the person who thus "remembers" another person was not only present with him but actually *was* that person. In one of the cases presented by Stevenson, a man had "retroognition" of two separate persons living within his own lifetime. This contradicts the basic doctrine of reincarnation.

But how can these strange cases be explained? Snyder concludes that they are psychic phenomena which have no connection whatsoever with retroognition. "At present, psychic knowledge is not even partially understood or explained, but it is clear that whatever its nature, it cannot bear the evidential weight placed upon it by the enthusiastic proponents of reincarnation" (p. 34). Demonic deception is not excluded as a possible explanation (pp. 40–41), and out-of-the-body experiences are rejected as unconvincing and "at best inconclusive" (p. 44).

Do reincarnationists appeal to the Bible for support? Yes! But Snyder adequately demonstrates the fallacies of their appeals to Job 1:20–21 ("naked

shall I return"), Matt 17:1–13 ("He himself is Elijah"), John 3:3 ("born again"), John 9:1–3 ("who sinned?"), Gal 6:7 ("whatsoever a man sows"), Jer 1:45 ("before I formed you in the womb I knew you"), and Melchizedek (Genesis 14, Psalm 110, Hebrews 7).

However, the author is at his best theologically when he insists that "in the end, arguing with reincarnationists over this or that isolated text misses the main point, for the total conceptual world of the New Testament is far removed from that of reincarnationists" (p. 59). The NT teaches pure divine grace based on the merits of Christ's substitutionary death while reincarnationists teach that,

one can pay off one's "Karmic debt," thereby securing a better position in the next life, by working hard in this life. Salvation (if one may call it that) is a reward for one's own efforts. . . . Furthermore, the theory of reincarnation has an implicit contempt for incarnation since it views the body as essentially evil. The believer's ultimate goal is a state of nonincarnation, or life without a body [pp. 59–60].

It is clear, then, that reincarnationists have an implicit contempt for the incarnation of God's Son. Further, their view of the ultimate goal of the believer is tantamount to a final loss of identity.

The book concludes with clear statements of the nature of Christ's resurrection body (pp. 61–62), the once-for-all significance of this life (pp. 62–63), and the vital relation between creation and resurrection (pp. 64–65).

Weaknesses in the book are generally apologetic in nature. For example, Snyder ultimately bases his confidence in the resurrection of Christ—not on the self-authenticating Word of God, but rather on historic, literary and rationalistic inferences (pp. 67–72). The existence of demons is likewise determined by the reasoning of "a careful person" as opposed to "the incautious person" (p. 41). The optimistic philosophy of American reincarnationists is erroneous because "this rosy view of future prospects is entirely unrelated to human experience" (p. 23).

Snyder's rationalistic apologetic brings him to the precipice of theological heresy when he attempts to cope with the problem of people who have never heard the gospel. On the basis of Acts 10:1, he states:

One may infer from this that God has plans and strategies for making the gospel known to the single, obscure person in the backwaters of the world who is responsive to the many and hidden ways He uses to communicate with His creatures. . . . The history of missions abounds with examples of how the most unreached peoples on earth have exhibited profound awareness of the God who in the New Testament is intimately described and revealed through Jesus Christ [p. 98].

This reviewer believes that these concepts are unbiblical and dangerous.

More ludicrous than dangerous, perhaps, is Snyder's response to the cyclical view of nature which reincarnationists point to as evidence for their world life view:

When history is studied within the framework of "salvation history," one finds that the seasons begin to play an intriguing role in its interpretation. God's interventions in history, His principal acts of deliverance, often occur in the

springtime. God seems to reserve the most important moments of His deliverance for that time of the year when life, color, beauty, and warmth surge out of the earth almost as a surprise after a bleak and bitter winter [p. 105].

The stranglehold of pagan religions and philosophies in many parts of the world today calls for a far more radically biblical confrontation than this!

In spite of his generally rationalistic apologetic system, the author makes some statements that are biblically straightforward; e.g., "For Christians it is enough that He [Christ], and He alone, should be the final word on life and death, even if every other human being on earth disagreed with Him" (p. 93). Again, to shift to a reincarnationist position "would not be changing course; it would be changing ships. Eventually, it would not be simply changing views on the world; it would be changing worlds" (p. 78). And finally, "belief in reincarnation is never simply a *conclusion* based on facts; it is first and foremost a *decision* of faith" (p. 33).

John Snyder graciously calls the reader's attention to another recent and excellent critique of this deadly system by Mark Albrecht (*Reincarnation: A Christian Appraisal* [Downers Grove: InterVarsity, 1982]). It is the reviewer's prayer that these two popular, introductory, and inexpensive books may alert God's people everywhere to the horrible alternatives to biblical Christianity which Satan is placing before the peoples of the world today, including America.

JOHN C. WHITCOMB*

GRACE THEOLOGICAL SEMINARY

*The reviewer appreciates the kind assistance of Dr. S. Wayne Beaver and Mr. Raju Kunjummen in preparing this review.

Biblical Authority: A Critique of the Rogers/McKim Proposal, by John D. Woodbridge. Grand Rapids: Zondervan, 1982. Pp. 237. \$8.95. Paper.

John Woodbridge has assembled an admirable critique of Rogers and McKim's treatise, *The Authority and Interpretation of the Bible*. With 142 pages of text and 73 pages of fine-print endnotes this church historian at Trinity Evangelical Divinity School has exposed the salient problems of the Rogers/McKim proposal as "an attempt to find historical precedents for the belief that the Bible's infallibility extends to matters of faith and practice (but not to matters of history and science)" (p. 142). Woodbridge provides ample evidence to show that although they claim to "set the record straight" (p. 15), they have misused the historical data.

After a refreshing rebuke of contemporary Christians' infatuation with the statistics of pollsters (p. 13), the author briefly outlines the genesis of his critique (pp. 15-18). At the climax of this brief introduction he clearly states his thesis: "I trust that this essay will serve to encourage many Americans who already affirm the Bible's complete infallibility. They should know that they are not the proponents of a quirkish new doctrine" (p. 18).

Chap. 1 is foundational. It begins with the recognition of a prevalent appetite for corroboration of doctrines from church history:

From the patristic fathers in the early church, to Luther and other Reformers in the sixteenth century, to French Reformed pastors in the seventeenth, Christian theologians have tended to associate doctrinal innovation with heresy. . . . In a similar vein some Evangelicals today believe that their own views on biblical authority will gain more credence in the evangelical community if they can demonstrate that these views have deep and sturdy roots in the rich soil of church history [p. 19].

The author intimates that this motivation stands behind the work of Rogers and McKim (and undoubtedly it stands behind his own critique as well). The remainder of his critique is dedicated to the task of showing that Rogers and McKim did not properly demonstrate that their proposal has precedence in history.

Prior to a survey of significant periods for bibliology in church history, Woodbridge enumerates and briefly comments upon "the larger methodological problems" (p. 23) of the Rogers/McKim volume. Ten are mentioned: (1) "The Overly Generous Title" of their volume (p. 23), (2) "The Apologetic Cast" of their study (pp. 23–24), (3) "The Arbitrary Selection of Data" (p. 24), (4) "The Doubtful Documentation" (p. 24), (5) "The Limiting Optic of the Authors' Concerns" (pp. 24–25), (6) "The Propensity for Facile Labeling" (p. 25), (7) "The Inappropriate 'Historical Disjunctions'" (pp. 25–26), (8) "The Dated Models of Conceptualization" (pp. 26–27), (9) "The Confusing Infallibility vs. Inerrancy Motif" (pp. 27–28), and (10) "The Dubious Presuppositions Concerning the History of Science" (pp. 28–30). Numbers 3, 6, and 9 are, I think, especially significant.

It is unfortunate that Woodbridge's first substantial challenge to Rogers and McKim's arbitrary selection of data is tucked away in a footnote:

Why does one thinker represent the "church's position" whereas another does not? Does a majority opinion among Christians signify the central tradition, or do the clerics and university professors who draw up confessions and treatises on Scripture serve as the determining agents for that tradition? The criteria by which a historian designates his or her representatives for any doctrinal development should be carefully explicated. Rogers and McKim fail to establish carefully those criteria and thereby leave themselves open to the charge of selecting arbitrarily their representatives and data. Even when the authors treat Reformed "traditions," they are quite arbitrary in their selection procedure. For example, French Reformed Christians receive relatively little notice compared to the lavish commentary upon the English Puritans, the American Princetonians, and the later Berkouwer [pp. 158–59].

In reference to the author's sixth methodological challenge,

Facile labels have all the trappings of false concreteness. Rogers and McKim's consistent use of such labels harks back to an outmoded method of doing intellectual history, when historians grouped individuals from different ages together without sufficient regard for the different cultural contexts in which their subjects lived. Facile labeling is often a short cut for doing careful historical research. A label with little specificity does not greatly aid us in understanding

the richness of an individual's theology, its evolution or devolution in time, or its meaning when placed against the social, intellectual, and cultural tapestry of a particular age [p. 25].

Finally,

Rogers and McKim argue that the Bible is infallible but that this does not mean that it is "inerrant." . . . The authors offer to us an "infallible" but "technically errant" Bible. "Errors" crop up especially in its historical, geographical, and scientific domains. How an infallible "message" (delimited to "faith and practice" issues) is carried by an errant text, Rogers and McKim never fully explain [pp. 27–28].

It is obvious that neither they nor any of the other limited inerrantists "afford us with much explicit guidance concerning the criteria by which we may sort out 'salvation truths' from the Scriptures" (p. 154).

"The Patristic Period and Middle Ages" is the historical period examined in chap. 2. Woodbridge challenges Rogers and McKim's selective use of secondary sources (e.g., p. 34; cf. his fourth methodological challenge on p. 24); however, in this particular chapter the author himself periodically gravitates to this unfortunate *modus operandi*. It is not only justifiable but necessary to use secondary sources in demonstrating how they were misused; but Woodbridge himself should always have used the primary sources. Nevertheless, the author adequately demonstrates that in the patristic period "the Fathers apparently concurred that God is the primary author of Holy Scripture" and that they "generally assumed that because God is the author of truth, His Word cannot mislead or deceive in any way (whether in salvation truth, or in historical, 'scientific,' or geographical detail)" (p. 31). Furthermore, "If the Fathers did not give any particular emphasis to the term 'inerrancy,' they undoubtedly expressed the content denoted by the word" (Woodbridge, quoting Bromiley, p. 165). In reference to the middle ages, the author acknowledges his limitations (p. 47), but offers some helpful data supplied by his colleague Rodney Peterson (cf. n. 63, pp. 171–72).

In chap. 3 on Luther and Calvin he surveys the salient data while evaluating Rogers and McKim's interpretation thereof. Rogers and McKim are challenged for omitting a survey of Anabaptist thought (p. 49). They also failed to convey "an overall context with which to understand the Reformers' thought" (p. 49). Woodbridge's primary criticism, that their presentation of the historical data is subjective, involves the absence of mention of Luther and Calvin's plentiful assertions supporting complete biblical infallibility and the obvious absence of data to support the Rogers/McKim definition of error (i.e., purposeful deceit). In the section entitled "Calvin and The Concept Of Error" (pp. 58–63), the author reminds all that a common argument is really a straw man: "it does not follow that because the Bible's human authors were not automatons in their writing of Scripture the resultant product was errant. Such a stance limits dramatically the power of God to protect His Word" (p. 59).

In chap. 4 ("Biblical Authority in the Sixteenth and Early Seventeenth Centuries: Roman Catholic and Protestant Apologetics"), sufficient examples are given to refute one of Rogers and McKim's primary assumptions; the data really point to the fact that "Protestants did not intend to limit the

extent of infallibility by describing the Bible as an 'infallible rule of faith and practice'" (p. 76).

Chap. 5 is dedicated to answering the question, "What was the nature of the first significant attacks against complete biblical infallibility during and after the Reformation?" (p. 85). To the embarrassment of Rogers and McKim is Woodbridge's reminder that they avoid the complexity of the historical background of this question. Furthermore, he emphasizes that "despite these significant and worrisome attacks upon the Bible's infallibility, it is doubtless safe to say that the vast majority of Europe's theologians, pastors, and leading church-persons still gave formal assent to that belief as the last quarter of the seventeenth century commenced" (p. 93).

Chap. 6 on "Reformed Traditions in the Seventeenth Century: a Reappraisal" is probably the strongest in the book and should serve as a methodological paradigm for studies of this kind. By amply citing primary sources, several of Rogers and McKim's conclusions about this period are shown to be invalid. For example, Woodbridge provides evidence (pp. 104-5) that William Ames (*The Marrow of Sacred Divinity*, 1623, 1627, 1629) "apparently equates biblical infallibility with inerrancy" (p. 105; cf. a similar treatment of William Perkins on pp. 105-6). Another extremely important point made in this chapter (pp. 106-15) deals with Rogers' claim that "no Christian could have been an inerrantist until the 'scientific era' began" (p. 107). Based upon the substance of the Wilkins/Ross debate it becomes obvious that Rogers has misinterpreted the historical data, since that important debate "underscores the contention that many Englishmen . . . read their infallible Bibles for 'scientific' information before the Westminster Assembly convened. And . . . it reveals the tenuous character of Rogers's assumption that the Westminster Divines, the contemporaries of Wilkins and Ross, lived in some kind of prescientific era" (p. 110).

Rogers' contention that "Scripture is the Word of God because man finds the saving gospel of Jesus Christ there" (cited by Woodbridge on p. 113), Woodbridge shows, is mistaken in light of the historical data from this period. Through the citing of primary data from the works of Westminster Divine William Gouge, the author has shown that

Gouge does not fit Rogers's characterization of the Westminster Divines' beliefs. . . . Rather, for Gouge, the Bible is the Word of God because God is its author. Rogers indicates that the Bible is infallible for its effect; Gouge says that the Word is true in regard to its author, matter, and effect. A sifting through the writings of other Westminster Divines makes it clear that Gouge was not alone in these sentiments [p. 113].

Woodbridge's reappraisal of the history of this period points to the fact that "it appears that when the Divines described the Bible as infallible, they primarily meant that it was 'without error'" (p. 115). The remainder of the chapter is dedicated to showing how Rogers and McKim misused a thesis by Leon M. Allison on "The Doctrine of Scripture in the Theology of John Calvin and Francis Turretin" (pp. 116-18).

At the outset of chap. 7, "Biblical Infallibility in the Nineteenth Century: The Princetonians," Woodbridge challenges Rogers and McKim's circumvention of pertinent historical data:

By generally ignoring the Enlightenment in continental Europe and the American Enlightenment in the Thirteen Colonies, our authors inadvertently create a distorted context for discussing their principal subject. The multiple evidential apologetics designed by theologians and pastors to defend prophecies, miracles, and the inspiration and infallibility of the Bible against the hard hitting rhetoric and arguments of deists, Socinians, libertines, infidels, and atheists, are largely forgotten [p. 119].

Also in this chapter, the author builds upon previous evidence which he has put forth to show that arguments against inerrancy relying on the distinction between the original autographs and extant copies were not late innovations, as Rogers and McKim regularly suggest (pp. 126–34). Indeed, “the attempts of Rogers and McKim and others to isolate Princetonians as reactionary and lonely defenders of complete biblical infallibility becomes less than convincing when placed against the broad sweep of European and American Christianity in the nineteenth century” (p. 125; cf. other strong conclusions based upon the historical evidence, e.g., pp. 139–40).

Chap. 8 on “The Shaping of the Rogers/McKim Proposal” is both a summary of the major weaknesses of their proposal along with some suggestions as to who and what had influenced their thinking. Woodbridge defines their place in the critical mosaic (pp. 141–46), as he sees it, and identifies the men who stand philosophically in the background of their mindset (pp. 146–51), primarily Barth and “deutero”-Berkouwer (pp. 146–48).

The author rests his case in the conclusion (chap. 9, pp. 153–55):

If Christians are to accept Rogers and McKim’s proposal, they should look over the merchandise they are purchasing. They should understand the nature of the scholarship that underlies it, the kind of Bible that results from it, and the problem of discerning what the Bible’s real authority might be under the proposal [p. 153].

Woodbridge’s critique of their proposal may be described as informative, refreshing, credible, and fair, but, by his own admission, it is not exhaustive. So, at crucial junctures in his footnotes he has pointed the reader to other sources which adequately answer the critical questions raised by Rogers and McKim. Quite frequently the author refers to the forthcoming (now published) work *Scripture and Truth*, edited by Carson and Woodbridge. Consequently, it is not out of place to label this book as an introductory companion volume to *Scripture and Truth*, an important collection of conservative essays on this most important topic.

GEORGE J. ZEMEK

GRACE THEOLOGICAL SEMINARY

The Churches and the American Experience, by Thomas A. Askew and Peter W. Spellman. Grand Rapids: Baker, 1984. Pp. 260. \$9.95.

Joe Friday would have liked this book! The Los Angeles Police Department detective was concerned with the facts, just the facts. Askew and Spellman have packaged the essential facts of American church history together in

an up-to-date presentation. The two chief contributions of this addition to the corpus of material on the subject are (1) the emphasis on the evangelical tradition and (2) a special concern for an understanding of the contributions of the church in America in the twentieth century.

Most writings on the history of the church in America are from a non-evangelical perspective. No matter how much one may attempt to write an unbiased account of history, the viewpoint held by the author will exert its influence in the selection of what is thought necessary for the presentation and in the elimination of what is thought to be less important. Thus, evangelical contributions have been overlooked in some works. Askew and Spellman seek to correct this situation in their presentation of the impact of the church in American history.

Due to the survey nature of the book, certain persons and movements are not developed as thoroughly as possible. The authors admit this fact and state in the preface what they intend to accomplish as well as what they do not include in their purpose. It is the social dimension—the place and impact of the church and its ideas in American society—which is emphasized. The purpose of the book is not to chronicle the development of denominations in this country. The intent is apparent throughout the book and, in this sense, the work is worthy of commendation. The correction of the misconception that evangelicalism functions in social isolation is appreciated.

Not written for specialists in American church history, the book contains no footnotes. This lack is unfortunate for there are many direct quotes or references to other writings. A helpful bibliography for each chapter is included at the end of the book which can facilitate a search for substantiating material and/or further elaboration of a point, but such is not always the case. J. Edwin Orr is cited as one who hesitates to use the term "revival" for the ministry of Charles Finney, concluding that the results in his meetings were the product of manipulation. No book by Orr is listed in the bibliography, leaving somewhat helpless the reader who would wish further information from Orr. It would be an improvement for this book to include footnotes for those who wish to have them, recognizing that those who do not want to read the notes do not have to do so. The lack of footnotes keeps this reviewer from using, and from recommending, this book as a textbook for a course in American church history.

The style of the book is commendable. While presenting essential information, the authors write in a manner which provokes contemplation. For example, the reader is made aware of the leadership of evangelical women in the struggle for women's rights a century ago. Though there are some great differences between that crusade and the one in the twentieth century, it is evident that some evangelical women were not of the mind that their ministry in life was to be a wife, child-raiser and homemaker only. The following statement on this subject is pointed as well as amusing: "In fact, the churches were the real seedbeds for women's rising consciousness. Although viewed before the law as a nonentity and in the professions as an intruder, in church a woman was all that a man was: a sinner saved by grace" (p. 95).

The book also causes one to sense the failure of evangelicalism to relate to urban development and industrial advances with the resultant depersonalization of individuals. Using D. L. Moody as an example, the writers share

how Christians "remained aloof from any discussion of the structural ills of society. He optimistically believed that the improvement of society would be effected by individual conversions" (pp. 131-32). To be sure, society is improved as men are persuaded with the gospel, but most are not persuaded. Evangelicals have left that hapless position today as evidenced by many crusades against pornography, abortion, and homosexuality. Why do they not do the same with regard to other manifestations of unrighteousness?

There are a few questionable statements made. For example, C. I. Scofield's correspondence school is referred to as that which later became Dallas Theological Seminary (p. 151). This connection is not reported in other works that I have read regarding the founding of that institution. Substantiation for this claim is needed. Of J. Gresham Machen it is stated, "Rather than submit to denominational demands to cease supporting an alternate mission organization, Machen resigned from both Princeton Seminary and the Presbyterian Church in the U.S.A." (p. 186). Machen left the seminary in 1929 due to its reorganization. The Independent Board for Presbyterian Foreign Missions was not founded until 1933. Machen resigned from the denomination after being suspended from the ministry in 1935.

Most disturbing is the presentation of the influence of neo-orthodoxy. This movement, or approach as some would prefer to call it, differs substantially from some of the views of liberalism, as is stated in this book. However, it also differs greatly from the traditional evangelical stance. This latter fact is not made clear. It is one thing to use biblical terminology, as neo-orthodoxy does. It is another thing to interpret those terms in light of the Bible as a divinely inspired revelation from God, which neo-orthodoxy does not do. It is not the place of Askew and Spellman to present detailed evaluations of theological positions but it is a matter of concern that they do not present an adequate picture of neo-orthodoxy with its denials or equivocations concerning the existence of a man named Adam, the fall of that man as recorded in Genesis 3, the virgin birth of Jesus, and his bodily resurrection.

In conclusion, this book will assist the reader to have a grasp of the essentials of the history of the church in America. It will also cause reflection upon the past which will assist the church to meet the needs of the future.

RONALD T. CLUTTER
GRACE THEOLOGICAL SEMINARY

History of Christianity in the Middle Ages: From the Fall of Rome to the Fall of Constantinople, by William Ragsdale Cannon. Reprint; Grand Rapids: Baker, 1983. Pp. 352. \$9.95. Paper.

The writing of a "synthetic history depicting the developing of Christianity" (p. 7) is an enormous undertaking by any standard of measure. This is William Ragsdale Cannon's stated purpose as he judiciously embarks upon his thoroughly documented and well plotted treatise. Cannon, a Methodist Bishop who was Professor of Church History and Historical Theology for 26 years at Candler School of Theology (Emory University in Atlanta, GA), sets forth a well-balanced and easy-to-read one-volume account of Christianity

during the Middle Ages. He has written for the intelligent general reader and the seminary student, rather than for the medieval specialist. It is pleasingly evident that the author has drawn upon a deep reservoir of classroom experience as a teacher, many travels abroad, and a comprehensive familiarity with original sources from the Middle Ages.

History of Christianity in the Middle Ages, first published in 1960 by Abingdon, is divided into twelve succinct chapters which cover the major historical periods from the Fall of Rome in A.D. 476 to the time of Gregory I and Justinian: the beginning of the papacy and the doctrinal divisions in the East; the Carolingian Renaissance (756–882) and Byzantine Christianity (717–886); the separation of Eastern and Western Civilization (882–1081), better known as The Great Schism; the Gregorian Reformation, the First Crusade, and the flowering of Monasticism and Scholasticism; and the wide spectrum of so-called Christendom between the years 1124 and 1453. Cannon is to be commended highly for the pedagogic structure of his book which uses a chronological interplay that moves back and forth between the East and West in each major section and makes the reader aware of the cogent connections between those two divisions of Christendom. The author has not added anything new, either interpretively or factually. He should still be commended, however, for his competent summary of this often neglected and misunderstood period of church history.

In spite of Cannon's well-balanced and lucid portrayal of the Middle Ages, I must, nonetheless, set forth a few weaknesses in his treatment. Cannon has relied heavily upon the original sources, such as Migne and Mansi, in addition to important monographs in German and French, and the eight-volume Cambridge history. He has, however, championed an approach to church history which is often too rigid. His frequent synchronic perspective saps the life out of history as he looks at the "facts" of history and uses them too credulously. Thus it is now widely recognized that the deposition of "... the beardless boy, Romulus Augustulus ..." (p. 16), in 476 did not necessarily mark the fall of Rome but was only one of the many significant incidental events which led to its end. Moreover, the author consistently fails to reveal the vital relation of unity and order which lies behind feudalism and the papal struggles which were so intense at this time, as well as the warring spirit which existed between the popes and emperors. The author is also inconsistent in his use of some sources. At one place he seemingly agrees with Procopius in his *Anecdota* concerning his harsh and sour estimate of Justinian (p. 29). Just four pages later, however, he denounces that source as "a vicious attack on Justinian" (p. 33). This gives the implication that it is a source that ought not to be trusted.

It is imperative to emphasize that Cannon's work displays both the strengths and the weaknesses of similar church histories which deal with the same period. He is to be complimented for his fine summarizations of the internal history of the church and for his display of the doctrinal developments during these crucial centuries. Too often, however, he leaves his readers in ignorance of the impact that scholastic developments during the thousand years of the Middle Ages had upon the church. Like many similar church historians, Cannon seems to lack a cohesive understanding of the total scene

of humanity during this time. For instance, Cannon never says a word concerning the earth-shattering T'ang Dynasty which ruled at this time over an empire as large and sophisticated as the Roman Empire at the height of its glory. Also, much too little information is given concerning the power of the Mongolian civilization and of the Ottoman Turks during this time period and concerning their relationship to Western Europe and Christianity as a whole. Nevertheless, Cannon's superb historical verification and unusually interesting editorial vibrancy (whereas most histories of the Middle Ages read like phone books) increases our appreciation for the neglected field of church history in the Middle Ages.

DAVID SAMUEL SLUSHER
WINONA LAKE, IN

Psychological Seduction: The Failure of Modern Psychology, by William Kirk Kilpatrick. Nashville: Thomas Nelson, 1983. Pp. 239. \$5.95. Paper.

An experienced psychologist offers in this book a criticism of psychology as a social force which influences everyday ways of thinking and acting. In the concluding chapter he reminds the reader that his intention in the book was to get at the spirit of psychology and beyond that to the climate of prevailing attitudes for which psychology is largely responsible (p. 225). Despite his intention to treat the spirit of psychology in a broad fashion and to critique its social force, the author's observations and conclusions deliver a devastating blow to the attempt to integrate the theories of psychology and the doctrines of the faith. When one speaks of psychology and religion as being competing faiths and of true Christianity not mixing well with psychology except at the expense of the Christian message, then one has leveled a serious indictment against psychology. He points out many times that psychology bears only a surface resemblance to Christianity. It is this which leads the Christian astray, for he thinks that he is really adding something useful only to discover that he has been unaware of a growing discrepancy between his Christian faith and the psychological theories. Psychology has derived much of its acceptability from that surface resemblance (pp. 15, 25, 37, 84 and 179).

"Wolf in the Fold," the title of chap. 1, is perhaps the author's lengthy thesis statement. He then proceeds to develop this thesis in a number of areas. In the second chapter he continues with the criticism that psychology, as well as the other social sciences, is really quite ineffective and may, in the final analysis, be doing more harm than good. The social sciences ride roughshod over traditional values which he feels were more aligned with Christian standards. The question he raises is why with all the psychologists practicing today and with all the theories being taught today is there no appreciable decline in the problems with which they purport to deal, and which they are supposedly able to eliminate (pp. 31, 84)?

He addresses with trepidation a common issue in the literature of contemporary Christian psychology, namely, self-esteem (or self-worth, self-love, self-image, self-acceptance, self-fulfillment, etc.). He thinks that Christians have let their faith become tangled in a net of popular theories about self-esteem and self-fulfillment that are not really Christian at all (p. 14), equating these terms with the phrase "faith in ourselves" (p. 43). In his considered opinion, psychology has not taken into account the Fall and has accepted the doctrine of the natural goodness of man (p. 39). Christians do not always realize (1) that psychologists themselves are not yet agreed on the origin of self-image, and (2) that there is not the slightest hint in the NT of the need for faith in ourselves (pp. 43, 69). Certainly many theologians and careful readers of Scripture will agree with Kilpatrick's view. Many will also agree with Kilpatrick that an overserious preoccupation with the self is unhealthy and ultimately defeating (pp. 26, 177, 204). I am not surprised to hear him suggest that both evangelical and charismatic Christians have unguarded borders where psychological ideas easily slip over (p. 24). He tries to distinguish between the wrong concepts of self-esteem and what he labels an innocent self-liking (p. 43f.). While being a little uncomfortable with the term Kilpatrick chose to use, this reviewer was pleased to note that place was given more than once to humility. The idea of humility could have been more fully developed with special reference to Philippians 2 and to those passages which speak of humbling ourselves and of having lowliness of mind. Furthermore, although he links man's worth with the *imago dei*, Kilpatrick has taken seriously man's depravity (pp. 74ff.) and the continuing need for change (pp. 39, 43). He has not left aside the holiness and the purity of God and his reaction to sin. This reviewer would add that none of the passages in which the *imago dei* appears permits one to apply this truth to his personal self-worth. Rather, the focus of the passages is upon man's relationships toward God, the world, and others. Each of these relationships carries certain responsibilities upon which man ought to reflect. The closing verse of Psalm 139 is a far better response than declarations of significance and worth or value.

In Kilpatrick's view, psychology has led to people asking not what is right and wrong, but what meets their needs and what contributes to their self-concept. It has cut itself adrift from objective truth and thereby has diminished the consciousness of sin (p. 87). As he puts it, psychology's characteristic mentality steadfastly ignores the distinction between right and wrong. The theologian must, in reaction, demand of the one who attempts to integrate psychology and Christianity whether he has grasped the presuppositions of modern psychology. Indeed, one must ask whether the "integrationist" has realized that psychology spends its time judging moods and motivations, not acts. As Kilpatrick so rightly remarks, this is a function properly left to God, not man (p. 85f.).

The author turns to the subject of moral education and observes that the textbooks used in Christian education are often barely distinguishable from those in the secular psychology classroom. In his brief critique of three approaches to moral education (values clarification, moral reasoning, and traditional or morality of character), Kilpatrick concludes that the use of the

first two approaches undermines character development which should be taking place. Any nonjudgmental discussion of moral values leads to a concept that conduct and morality are intellectual, not moral, questions (pp. 102ff.). Later, in treating the subject of the secular and the sacred he refers to three habits of mind which interfere with psychology's ability to appreciate the sacred. These are subjectivism, reductionism, and naturalism. There is for him an obvious relationship between the secular and the sacred which the psychologist has destroyed. Left only with the secular, life is devoid of meaning and purpose and becomes solely an intense and serious consideration of the self. This reviewer is only sorry that Kilpatrick did not present more strongly and directly the sovereignty and purposes of God, the fear of God and the obedience to his Word for living in our world, and the vigilance which is ours to ensure that there is conformity to that Word.

Kilpatrick parallels the richness and the complexity of life with a story or a drama. There are duties and responsibilities to be fulfilled regardless of circumstance and feeling. There are roles to play, expectations to be fulfilled, joys to be experienced, and tragedies to be endured. Sometimes a purpose can be perceived, but at other times that is not so. Sometimes consequences of actions can be known, but at other times this is not the case even when good is demanded and done. Kilpatrick believes that psychology has reduced life to the state of an abstract theory, to a dismal level wherein the richness of the drama is neatly side-stepped and ignored. Instead, an attitude of eternal vigilance about the self prevails, and manipulative terminology has effectively removed words such as "honor," "loyalty," "purity," "valor," and "duty," replacing them with words such as "needs," "naturals," and "sexuals." The former terms, he says, suit the drama of life and the presence of objective standards and truth. Psychology has replaced these good and well-founded values with shallow, selfish, and changing ones. Herein lies another difference: "the Christian message does not change, while the psychological one changes constantly" (p. 135). As a means of capturing attention and as a means of illustrating the deficiency of psychology's lifeworld, the likening of life to a drama may be permissible. However, the author belabors the point.

In seeking to answer the question, "Is suffering wasted?," Kilpatrick unfortunately allows for the very real possibility of redemptive suffering. Perhaps the influence of his Roman Catholic background and training surfaces at this point. Perhaps, too, one could be kind and find a touch of 2 Cor 1:3-11 and of 2 Thess 1:4-10 behind his answer and explanation. But one could wish for some direct application of these passages and of the message of the Book of Job to the important subject matter of sufferings in life.

For all of his effort to urge the Christian reader not to conclude that psychology can now be safely ignored, Kilpatrick's criticisms only serve to urge Christians to reject psychology. Although the book is certainly not a theological study, it is of real interest to the theologian. When read alongside of Paul Vitz's, *Psychology as Religion: The Cult of Self-Worship* (Eerdmans, 1977), and Paul Brownback's, *The Danger of Self-Love: Re-examining a Popular Myth* (Moody, 1982), this book will generate some questions, not the least of which will be, "Does psychology, in regard to the issues of heart, mind, and conduct, have any part to play in the life, the study, and the

ministry of the man of God and in the lives of those whom God has placed under his pastoral care?"

TREVOR CRAIGEN
CHÂTEAU DE ST. ALBAIN, FRANCE

The Team Concept, by Bruce Stabbert. Tacoma: Hegg Brothers, 1982. Pp. 226. \$6.50. Paper.

One of the challenges facing the twentieth century church is to be true to the teaching of the Lord and his apostles and yet be contemporary. Nowhere is this challenge more keenly felt than in the choice of leadership patterns. Bruce Stabbert's book, *The Team Concept*, has made a significant contribution in this crucial area. It is a decided call to return to a plurality of elders in the local church. It offers a refreshing blend of sound exegesis, honest interaction, and creative practicality.

Stabbert's book rests upon two exegetical conclusions: first, that the term "elder," "overseer," and "pastor," are interchangeable titles describing different facets of the same office (chap. 1); and second, that plurality is the NT norm for the eldership (chaps. 2, 3). When these two conclusions merge, the theological and practical implications are multiple. The most obvious implications are that the single elder church is incomplete (pp. 93-94) and that a pastor-elder distinction in church polity is untenable (pp. 54-55).

In contradiction to traditional ecclesiology, Stabbert maintains that, even when there is a plurality of elders, one man is not "*the* pastor." All elders are commissioned to pastor (shepherd) the flock (Acts 20:28, 1 Pet 5:2) and, therefore, share the title (pp. 7-8). All elders must meet the same qualifications and they share the same authority and function (teaching and leading the church). Those elders who excel in teaching and/or leading may be asked to leave other pursuits and give themselves full time to the work of the eldership (1 Tim 5:17). These men are salaried and Stabbert refers to them as "staff-elders" (p. 208).

The reader will appreciate the gracious way that Stabbert handles his subject. He avoids pontificating on texts that could support either a single elder or plurality view. He chooses, rather, to interpret the obscure passages by the plain ones (p. 25). Barbs and ridicule are noticeably absent from the book. He does interact with the tenets of the single elder position, but he always confines his critique to its lexical (p. 8), grammatical (p. 24), contextual (pp. 31-32), or practical (pp. 46-69) weaknesses.

The greatest flaw in the book comes in the treatment of the elder's age (pp. 136-40). The author has been highly influenced by an article that appeared in *The Reformation Review* now known as *Searching Together*. His central argument is lexical, contending that the word πρεσβύτερος (elder) refers primarily to chronological age. Thus, the elder must be aged. Stabbert concludes that "the average age of elders should certainly not be much less than the age of fifty" (p. 140). However, it seems much more likely that the emphasis of πρεσβύτερος is upon spiritual maturity, not age. When age is a distinguishing factor in church policy, the Bible is elsewhere very specific

about it (1 Tim 5:9). If the elder's age is a major qualification, it seems singularly odd that the NT should leave the age so undefined. Moreover, the Pauline evidence leans to the contrary. Both 1 Timothy and Titus presuppose that an elder might well have young dependents still in his home (1 Tim 3:4-5; Titus 1:6). This would not be normative for physically aged men, but would seem to open the door of eldership to men in their twenties, thirties, and forties. This obvious weakness is an unfortunate flaw in an otherwise highly commendable work.

The single-elder position is not without its own line of argumentation. Many have found theological footing in citing the seven angels of Revelation 1-3 (pp. 31-34) or men like Epaphras (pp. 28-30) and Timothy (pp. 34-40) as examples of a single-pastor system. Stabbert argues convincingly that Epaphras and Timothy were not pastors in a single-elder church. Rather, they were apostolic legates, itinerant church planters (evangelists), working with the apostle Paul. He finds the argument from Revelation 1-3 suspect in that "every other time that John uses 'angel,' he means celestial being" (p. 31). He also points out that since "the word 'angel' is the Lord's interpretation of the symbol 'star,' it seems likely that the word 'angel' is not itself another emblem which must be interpreted further. But this is exactly what the pastor view requires us to do" (p. 32).

Others have found grammatical refuge in the articular and singular form of the word "overseer" in Titus 1:7 and 1 Tim 3:2. It is argued that the articular singular points to one elder as opposed to the plurality of deacons found in 1 Tim 3:8, 12. Stabbert has responded with an important grammatical clarification: "The Greek carries more of the force of the type of person involved (called the generic use of the article)" (p. 24). No specific elder is intended; rather, it points to any sample member of the eldership.

Beyond its exegetical value, *The Team Concept* offers a wide range of practical insights into the inner workings of the eldership. It answers many of the "how to" questions like: How do we prevent schisms with a plurality of elders (pp. 78-80)? How do we determine who will be supported as a staff-elder (pp. 81-87)? How do we develop a plurality of men who meet the biblical qualifications for the eldership (pp. 87-95)? How do we select our elders (pp. 140-48)? And, how do we change from a single elder to a plural elder church (chap. 6)?

Chap. 7 (on the qualifications for the elder) is one of the highlights of the book. Each qualification is examined through a series of insightful questions which help define its boundaries. There is also an appendix in a similar format which is designed to aid the congregation in its evaluation of potential elders. The appendix itself offers a wide variety of helpful information.

It is disappointing that the book has not been picked up by a major publisher. It is a valuable and timely work that deserves a wider circulation. Those who are predisposed to plurality will welcome it as a major contribution on the subject. Those who hold an opposing view should acquaint themselves with one of the best treatments available supporting plurality of eldership.

STEVEN C. FELDER
CLARKSBURG, WV

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CONTRIBUTORS

JAMES L. BOYER

Professor Emeritus, Grace Theological Seminary, 200 Seminary Dr., Winona Lake, IN 46590

RONALD T. CLUTTER

Theology Department, Grace Theological Seminary, 200 Seminary Dr., Winona Lake, IN 46590

J. TIMOTHY COYLE

Pastor, Grace Brethren Church of Newark, 9 Jamison St., Kimberton, Newark, DE 19713

JAMES CUSTER

Pastor, Grace Brethren Church of Columbus, 6675 Worthington-Galena Rd., Worthington, OH 43085

ALLEN EDGINGTON

Pastor, Community Grace Brethren Church, 909 S. Buffalo St., Warsaw, IN 46580

DONALD FARNER

Pastor, Grace Brethren Church, P.O. Box 87, Sunnyside, WA 98944

WESTON W. FIELDS

Dept. of Classical Languages, Grace College, 200 Seminary Dr., Winona Lake, IN 46590

KENNETH O. GANGEL

Christian Education Department, Dallas Theological Seminary, 3909 Swiss Ave., Dallas, TX 75204

TRACY L. HOWARD

New Testament Department, Grace Theological Seminary, 200 Seminary Dr., Winona Lake, IN 46590

ROBERT D. IBACH

Librarian, Grace Schools, 200 Seminary Dr., Winona Lake, IN 46590

THOMAS JULIEN

Grace Brethren Foreign Missions, Chateau de St. Albain, 71260 Lugny, FRANCE

HOMER A. KENT, JR.

President, Grace Schools, 200 Seminary Dr., Winona Lake, IN 46590

NICKOLAS KURTANECK

Biblical Studies Department, Biola University, 13800 Biola Ave.,
LaMirada, CA 90639

RICHARD L. MAYHUE

Pastor, Grace Brethren Church, 3590 Elm Ave., Long Beach, CA
90807

GARY T. MEADORS

New Testament Department, Grace Theological Seminary, 200
Seminary Dr., Winona Lake, IN 46590

DAVID W. MILLER

Pastor, North Long Beach Brethren Church, 6095 Orange Ave.,
Long Beach, CA 90805

DAVID R. PLASTER

Practical Theology Department, Grace Theological Seminary,
200 Seminary Dr., Winona Lake, IN 46590

CHARLES R. SMITH

Theology Department, Grace Theological Seminary, 200 Semi-
nary Dr., Winona Lake, IN 46590

DAVID L. TURNER

New Testament Department, Grace Theological Seminary, 200
Seminary Dr., Winona Lake, IN 46590

JOHN F. WALVOORD

President, Dallas Theological Seminary, 3909 Swiss Ave., Dallas,
TX 75204

JOHN C. WHITCOMB

Theology Department, Grace Theological Seminary, 200 Semi-
nary Dr., Winona Lake, IN 46590

GALEN W. WILEY

Pastor, Grace Brethren Church, 22797 Ellsworth Ave., Minerva,
OH 44657

JERRY R. YOUNG

Pastor and Chairman of Grace Schools Board of Trustees, Grace
Brethren Church, 501 W. Lincoln Ave., Lititz, PA 17543

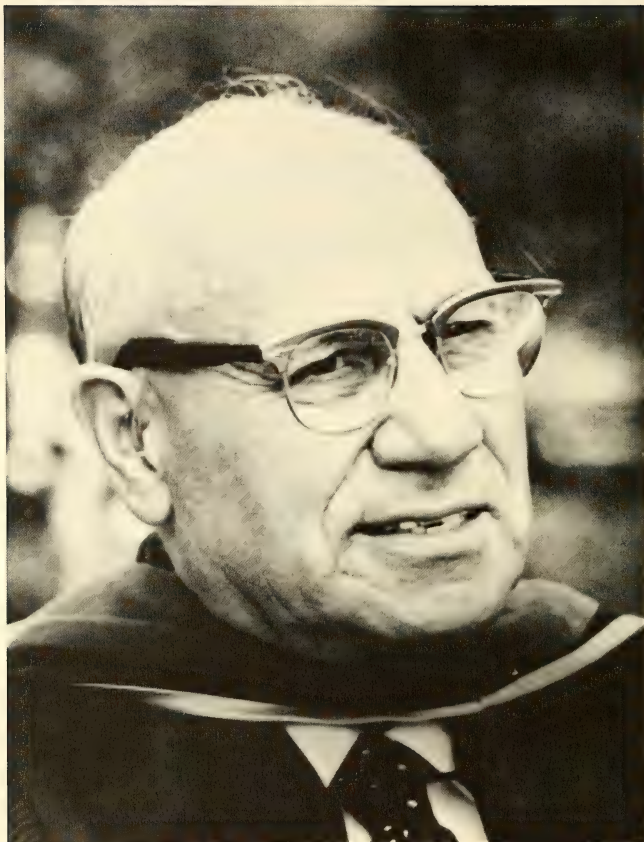


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Herman Arthur Hoyt
Grace Seminary Alumnus of the Year
May 11, 1985

A Festschrift for Dr. Herman Arthur Hoyt

PRESIDENT EMERITUS

Grace Theological Seminary and Grace College

THIS issue of the *Grace Theological Journal* is dedicated to Dr. Herman A. Hoyt, President of Grace Theological Seminary and Grace College from 1962 to 1976. The studies offered herein to honor this man of God represent a broad spectrum from his former students and colleagues—from the dedicated pastor who strives to make practical the teaching of the Word of God to the hard-working scholar who strives to discern the intricacies of the text.

If a man's success in Christian ministry may be measured by the disciples he has trained, Herman A. Hoyt must stand tall among the evangelical leaders of the twentieth century. Only God can judge the hearts and motives of his servants, but his infallible Word gives some clear guidelines to determine quality in ministry and leadership. To those who have benefited from leaders faithful to their high calling in Jesus Christ, this admonition is given: "Remember those who led you, who spoke the word of God to you; and considering the outcome of their way of life, imitate their faith" (Heb 13:7).

We had the privilege of studying under Dr. Hoyt in the late 1940s and early 1950s and then serving with him as colleagues in the teaching of God's Word until his retirement in 1976. During that quarter of a century, we observed a dedication to the Word and work of God rarely seen in the world of Christian higher education. He was thorough and meticulous in the classroom, especially in his chosen fields of biblical prophecy, the Greek NT, and the ordinances and distinctives of the Fellowship of Grace Brethren Churches. It is in honor of his writings in these three areas that this *Festschrift* has been prepared.

Dr. Hoyt was not just a man of books and of "letters." He was a discipler and leader of Christian men. His powerful stand on issues that threatened to destroy the church he loved, and the scriptures upon which that church must be built, literally drove him into controversy and confrontation, and into effective teaching in Grace Brethren and other churches around North America for decades. He would often drive hundreds of miles at night after strenuous conference ministries in order to be in his office at Grace the following morning. Few if any of his younger colleagues could match his stamina! And this continued

from the middle 1930s to the late 1970s. Surely, in this case, we saw an exemplification of Isaiah's words, "Though youths grow weary and tired, and vigorous young men stumble badly, yet those who wait for the Lord will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary" (Isa 40:31-31).

When theological or moral crises threatened the spiritual well-being of Grace Schools, Dr. Hoyt seemed to be at his best. Strengthened by God through a deep devotion to the infallible written Word, which he loved and knew so well, he would rise to the occasion and make his position known with great force and clarity. Who can begin to imagine where Grace Theological Seminary and Grace College would be today were it not for this man of God who stood his ground in the name of the Lord who had called and equipped him for Christian ministry?

As an administrator, Dr. Hoyt followed the practice of encouraging full and free discussion of issues before final decisions were reached. Some who never saw him functioning in this capacity fail to realize this side of the man. He is a person of strong opinions and a forceful speaker, but he regularly listened to his advisers and was a more effective leader because of it.

In his years in the presidency of Grace Theological Seminary and Grace College, Dr. Hoyt's many skills were often tested. He met such challenges with confidence and skill. Whether the situation was a church conference of thousands or a congregation of fifty; an educators' meeting or a civic gathering; the tensions of trustee, administrative, faculty, and student meetings; or the private interviews that occupy much of a president's life; he showed himself to be a man of concern and wisdom, worthy of high respect.

It is with deep thankfulness to the gracious Saviour whom he still faithfully serves that we dedicate this special issue of the *Grace Theological Journal* to our beloved teacher and our brother in Christ, Dr. Herman Arthur Hoyt.

Homer A. Kent, President of Grace Schools

John C. Whitcomb, Editor of *Grace Theological Journal*

APPRECIATIONS FROM FRIENDS, STUDENTS, AND COLLEAGUES

IN an essay on compensations for Christian service, Herman Hoyt once spoke of the compensation "centering in the area of reciprocating gratitude." He went on to describe such compensation:

There has never been invented anything to take the place of expression of gratitude from a human heart for benefit received. It is a fragrance rising from an appreciative heart in which there is no merit and where no merit is intended, but by virtue of its very nature it becomes an overflowing compensation to him upon whom it is conferred. It is the return of grace for grace received, and takes a large place in the life and ministry of the servant of God. It does what money can never do ["The Many Compensations for Christian Service," *Grace Journal* 14 (1973) 10].

This section of the *Festschrift* is offered in the spirit of the preceding words. The contributors intend to return grace for grace received. Yet the glory goes to God, whom Dr. Hoyt faithfully serves.

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Forty-nine years ago this fall I enrolled in Dr. Hoyt's Beginning Greek class at Ashland College. We were told that the purpose of the class was to provide a "working knowledge" of NT Greek. We soon learned that the basic ingredient of the course was indeed work! However, what I learned from Dr. Hoyt in Greek (and Hebrew, as well) has provided me with a fine foundation for a lifetime of expository preaching.

I recall an occasion when a student took it upon himself to enlighten Dr. Hoyt as to the proper use of the word "repent." "Professor Hoyt," he said, "surely you know that 'repent' is a Jewish word and is never used in connection with Gentiles." Dr. Hoyt did not argue but simply asked the student to find Acts 17:30 and read it aloud. Paul's words that God "now commands all men everywhere to repent" effectively ended the discussion!

As a student of Dr. Hoyt and as his colleague in teaching from 1942-45, I found him to be fair and earnest. In a time of real personal need he was my

loyal friend and counselor. I continue to thank God for his faithfulness to the Word, his inspiring ministry, and his devotion beyond the call of duty.

*John M. Aeby
Retired Brethren Minister
Waterloo, IA*

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My first acquaintance with Dr. Hoyt was as a fellow student at Ashland College and Seminary. I found him to be a good friend and brother in Christ. He always excelled academically and graduated at the top of his class. Yet I remember one time (the only time!) when I received a higher grade than he did on an exam in the origin and growth of religions! I also recall Dr. Hoyt's participation in an annual intramural football game between seminary and preseminary students. One year a collision rendered him and another student unconscious! By the coach's orders, that was the end of such annual games!

Since college and seminary my association with Dr. Hoyt has remained cordial and inspirational. He deserves any recognition that comes his way.

*Robert A. Ashman
Executive Director, Riverwood Ranch
Warsaw, IN*

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The Grace Seminary class of 1943 has many memories. We remember classes which were smaller and perhaps less formal than today. However, we also vividly remember Dr. Hoyt teaching with ringing authority, as one of the patriarchs of old, thrilling us with the eternal verities of God's inerrant Word.

In spite of heavy administrative duties due to Dr. McClain's illness and his own teaching responsibilities, Dr. Hoyt was still personally involved in the lives of the students. He cared deeply about students and often ministered with them on weekends. Among the memories of the past it is especially meaningful to have experienced the excellent teaching of God's servant, Herman A. Hoyt.

*S. Wayne Beaver
Associate Professor of Missions
Grace Theological Seminary*

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I am grateful for this opportunity to express my personal appreciation for the immeasurable impact that my dear brother in the Lord, Herman Hoyt, has made in my Christian life and ministry. From the time we first met as college freshmen the Lord seemed to knit us together in a David-Jonathan kind of relation in which Herman became my big brother. Through six years of college

and seminary we were inseparable. He invited me to become involved in the college Men's Gospel Team, and the Lord used that to turn the direction of my life from science to the Christian ministry. We majored in Greek together, we studied under Dr. Alva J. McClain together, and I grew stronger in the Lord at his encouragement.

For a period of several years after those school days our paths went separate ways. I went into the pastorate while he began his brilliant career as a teacher in Grace Theological Seminary. But the Lord brought us back together at another crucial crossroads in my life. When it became clear to me that I could not continue serving the Lord in the denomination with which I was then associated and while I was searching for the Lord's will for my future ministry, Brother Hoyt stopped in to visit. He encouraged me to come to Grace and pursue my doctoral studies to prepare me to teach Greek, a dream which I had had for a long time. I followed his advice, and there began the happiest and most blessed period of my life.

We were co-workers at Grace for thirty years. It was my privilege to be associated with him as a member of the faculty and the Administrative Committee. The camaraderie of college days did not return; we were both too busy for that. But my respect and love for him grew as I watched him being used by the Lord in the executive positions he filled so masterfully. On many occasions I went to him for personal and professional advice and I never went away empty.

Now both of us are in "partial" retirement, and both as busy as ever, it seems! I often remember him and our lives together and on this occasion of recognizing and honoring him I want to thank God that he permitted me to share in the overflow of Herman Hoyt's life and ministry.

*James L. Boyer
Professor Emeritus
Grace Theological Seminary*

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It was my privilege to serve as Chairman of the Board of Trustees of Grace Schools during the first four years of Herman A. Hoyt's presidency. It was during these years especially that I learned the greatness of this man of God. Three basic qualities come to mind—conviction, courage, and compassion.

When Dr. Hoyt preaches or teaches, it is always with the authority of "thus saith the Lord." This conviction of biblical authority was costly early in his career but it must be a joy for him now to look back and know that he attempted to teach the whole counsel of God. It took courage to enact his convictions when he joined the faculty of the newly born Grace Seminary for the fabulous salary of \$2,000 a year! Later during his presidency many crucial decisions also required a great deal of courage. But another quality frequently seen in his life was compassion. He could "weep with those who weep, and rejoice with those who rejoice" (Rom 12:15). Such compassion was not always

publicly expressed, but in the privacy of his office or with close friends it was always in evidence.

I thank God that one day my path crossed the path of Herman A. Hoyt and that we have been able to serve our Lord together.

*Paul E. Dick
Brethren Minister
Winona Lake, IN*

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Though time has erased many of the memories of Dr. Hoyt's ministry during the early days of Grace Seminary, a few incidents still stand out. Dr. Hoyt's use of alliteration was often mimicked by the students, sometimes to the detriment of the biblical passage being outlined. He sometimes had to warn the class that, "Alliteration is fine, but don't distort the passage!" Once a student complained to him about a grade on a Hebrew exam. Dr. Hoyt showed the student how he had neglected to include the vowel pointings for the letters. The student said, "Oh well, what's a couple of points between friends?" Of course, Dr. Hoyt was always known for hard exams. During one of them a student called out, "Dr. Hoyt, do you think Paul could pass this exam?" Everyone roared with laughter.

One cannot sit under Dr. Hoyt's ministry without realizing he is a diligent student of the Word. His messages are always valuable because of his accurate exposition and application to everyday living. Not only does he teach the Word, he also lives by its precepts. My late husband, Harold, and I have always counted him as a real friend.

*Ada Etling
Winona Lake, IN*

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Dr. Herman Hoyt is a man "ordained a preacher and . . . a teacher" (1 Tim 2:7). For almost a quarter of a century it has been my privilege to know Dr. Hoyt as a friend and co-worker. His friendship has made my life richer and I thank God for making it possible for our paths to cross.

To all who have had the opportunity to sit under his ministry, he has proven himself to be "able to teach" (1 Tim 3:2). Without question, he is one of the leading premillennial Bible scholars of our day. All the members of the Advisory Council and Executive Board of the A.A.J.E. (of which he is chairman) thank God for his dedicated leadership, wise counsel, and faithfulness in declaring the "whole counsel of God" (Acts 20:27).

*Ralph M. Gade
Executive Director
American Association for Jewish Evangelism*

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My acquaintance with Herman A. Hoyt began when he was a freshman at Ashland College. Several of his characteristics made a lasting impression on me. I noted long ago in football practice and ever since in his effective ministry that he is aggressive in the best sense of the word. Also it has been clear all along that he and his wife Harriett would make any legitimate sacrifice in order to accomplish the goals they had determined.

Dr. Hoyt and I both received our Th.D. degrees in 1946. Working through A. T. Robertson's large Greek grammar with him was a genuine inspiration despite the difficulty involved. The classes I had under his instruction were not only highly educational but also thrilling and challenging.

*Raymond E. Gingrich
Professor Emeritus
LeTourneau College*

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My friendship with Herman A. Hoyt has spanned more than half a century. It began in 1928 when we were classmates at Ashland College and Seminary. He and I were among the 18 men under the leadership of Alva J. McClain who met in June 1937 in the Ashland home of J. C. Beal to pray for the Lord's direction in the forming of a new Seminary. This led to the incorporation that same year of Grace Theological Seminary.

During my nearly 30 years of pastoral ministry Dr. Hoyt was a most welcome guest Bible teacher in the churches I served. He invited and encouraged me to join the staff of Grace Schools. Herman and his wife Harriett have been dear friends to me and my wife Mary for nearly six decades. We praise the Lord for this fine relationship and pray God's continued blessing on Dr. Hoyt's extensive speaking ministry.

*Thomas E. Hammers
Alumni Coordinator, 1964-75
Grace Schools*

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One summer afternoon several years ago, it was my privilege to visit my friend, Herman A. Hoyt. We sat in lawn chairs in his front yard talking about Bible doctrine and Christian education. I left that day challenged to serve the Lord in my responsibility as president of Cedarville College.

Dr. Hoyt's friends consider him a man of God blessed by the Lord with many gifts. I have been encouraged by his faithful teaching and preaching of the Word of God. He has always been concerned to make the Word of God very plain. I have also been encouraged as I have read his forthright writings. Never have I wondered where this man of God stands so far as Biblical truth is

concerned. I have been encouraged by Dr. Hoyt's emphasis upon Biblical prophecy. One does not need to talk with him very long before realizing that he believes that Christ could come at any moment.

I have been encouraged by Dr. Hoyt because he always seemed to have time to listen and be of help. His books have been and still are a source of encouragement as I study the Bible and proclaim it. I count it a privilege to speak this word of commendation for my good friend in the ministry of the gospel of our Lord Jesus Christ.

James T. Jeremiah
Chancellor
Cedarville College

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It was my honor on August 15, 1962, in representing Grace College as Student Body President, to bring formal greeting to Dr. Herman A. Hoyt when he was inaugurated as the new President of Grace Schools. Recently, I have read again his inaugural address given at the seventy-third annual conference of the National Fellowship of Brethren Churches. The following statement testifies to his life:

Long ago I came to personal conviction in the faith. It is my treasure. It is my life. I have become so closely identified with it that when it suffers, I suffer. I could not accept this new position without the understanding that I must persist in this faith. I am grateful to God that personal and professional responsibility become one at this point ["Response at the Inauguration," *Brethren Missionary Herald* 24 (1952) 532].

I have discovered this testimony to be an accurate reflection of Dr. Hoyt's life-style, whether I saw him through the eyes of a student, or later as a fellow minister of the Gospel. His commitment to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3) has continued as a hallmark in his life. Other Grace alumni join me in honoring him for his commitment to Christ and his Word.

Luke Kauffman
Grace Brethren Church
Myerstown, PA

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Dr. Hoyt's dedication to the ministry of teaching knew no bounds, and his interest in teaching Greek was extraordinary. During World War II, it was necessary for the seminary to have classes during the summer so that the students would not lose their ministerial deferments. I had just graduated from high school, and he conscripted me to take Beginning Greek with a class of seminary men each morning. Inasmuch as I needed to finish the course before the others in the class so that I could begin college in the fall, Dr. Hoyt met with me every afternoon for an additional chapter of Machen's Grammar.

That unforgettable experience produced a great respect for the man and a love for the Greek NT that has never diminished.

*Homer A. Kent, Jr.
President
Grace Schools*

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The influence of Herman A. Hoyt in my life has indeed been far-reaching, beginning during my student days and continuing until now. Unconsciously at first, and then consciously I adopted him as a role-model in three ways.

As a teacher, Dr. Hoyt has unique gifts. He is a dedicated scholar who disciplines himself to know his subject thoroughly and to communicate it clearly. As a preacher, I came to see a different side of Dr. Hoyt. When he spoke in churches I pastored I found that he was able not only to probe the Scriptures deeply but also to expound the Scriptures with simple clarity and compassion for his audience. As a friend, Dr. Hoyt taught me how to be a friend. He has the quality of making students view him as a close friend while still maintaining proper respect for his position. Frequent visits to his home during my student days left me with a wealth of wisdom concerning Christian ministry.

I thank God for this dedicated man, whose life became for me a pattern as a teacher, preacher, and friend.

*William F. Kerr
Professor of Theology
Northwest Baptist Seminary*

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Few words better describe Herman A. Hoyt than those of Neh 7:2, "he was a faithful man, and feared God more than many." His faithful service for the Lord ultimately led him to the presidency of Grace Schools.

As a student of Dr. Hoyt and later as an administrator at Grace Schools, I observed Herman Hoyt as a "faithful man" who "feared God more than many." The Bema of Christ (2 Cor 5:10) will prove the heart of him who has given many years for the cause of Christian education.

*Arnold R. Kriegbaum
Dean of Students Emeritus
Grace College
Silver Springs, FL*

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I first met Dr. Hoyt when I visited Grace Theological Seminary as a prospective student in 1951. I did not observe him that day as a teacher, since

no classes were in session. After a bit of checking around, I found him at a building site across the road where he was preparing forms for the footers for a new home he was helping a friend to build. I was impressed that here was a man who was not only a Christian scholar, but also who was not afraid to get his hands dirty in helping others. That impression remains. A man of many talents, Dr. Hoyt is equally at home with a power tool or a Greek NT. During the many years he served God at Grace he taught almost every course in the curriculum, from Hebrew and Greek to theology and homiletics.

Most of us who sat in his courses remember the demands of his assignments and his exams, especially the latter. We also remember the firmness with which he treated infractions of academic and character standards at Grace. As one who worked very closely with him, I also remember his as a man of compassion. He had a greater personal concern for his students than many of them knew. I learned from him one of the most important lessons of my own career. He would express it something like this, "We have two kinds of relationships; one, official and the other, personal. Even though in extreme cases, we may have to sever the one, we should do everything we can to maintain and foster the other."

I thank God for the privilege I had to sit under him as a student, to work with him as a colleague, and to know him—as I still do—as a dear friend and brother in Christ.

William Male
Dean
Grace Theological Seminary

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Though Herman A. Hoyt is renowned as an educator, administrator, writer, and teacher, he is also a friend and confidant to me, a loyal brother in the Lord. As a member of the board and later as president of the Christian League for the Handicapped, he contributed much wise counsel and insight. His record of attendance at the League's quarterly board meetings is remarkable; he did not miss more than 4 or 5 meetings in over twenty years of service until his retirement from the board in 1980.

It is also a joy to have the Hoyts in our home and at our church. His ministry has been much appreciated here. In Paul's words, "I thank my God upon every remembrance of you, for your fellowship in the gospel from the first day until now" (Phil 1:3-4).

Charles E. Pedersen
Founder and Former Director
Christian League for the Handicapped
Pastor, Blue River Valley Church
Muscoda, WI

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In 1940, shortly after I was saved, God called me into the ministry. Dr. Hoyt and Dr. McClain were speaking at a Bible Conference in Akron at the

Ellet Brethren Church. My wife Genny and I went to this conference and had our first exposure to the excellent Bible preaching of these two leaders of the Brethren movement. Following the service we talked with these men concerning the pastoral ministry and the necessity of proper and adequate training. The counsel we received that evening, the interest shown to us, and the direction toward college and seminary proved to be invaluable for a lifelong ministry. Dr. Hoyt's personal interest in us followed our progress at William Jennings Bryan University where he was a trustee. His periodic visits at board meeting time were always accompanied by a visit to the tiny Pifer apartment and a checkup on when we would be coming to Seminary.

In the summer of 1944 I came to Winona Lake to enroll at Grace Seminary. The evening before registration I went to Dr. Hoyt's study for a brief conference. I was confronted with this question: "You'll be in my Greek class starting Wednesday at 7 a.m.?" I was startled and then stammered: "I've had two years of Greek." Totally unprepared I faced then and there my first Seminary Greek test as he handed me his Greek Testament and said, "Turn to 1 John and read chapter one." I passed! However in the days ahead I took more Greek classes than required because I saw the value of such studies under this excellent Bible teacher. He registered an indelible mark upon my life in those Seminary years, in the areas of discipline, dedication to God's Word, and loyalty to the Brethren church.

During my years in the home mission pastorate following seminary, I was elected to the Grace Theological Seminary Board of Trustees. During my twelve years of service in that capacity, there was continually a need to make decisions involving, e.g., increased staff, buildings, the beginning of Grace College, and the change of the presidency at Dr. McClain's retirement. Dr. Hoyt's strong stand for excellency in biblical education, and his allegiance to the Grace Brethren Fellowship were always clearly in evidence. He was our unanimous choice to lead the ongoing progress of Grace Schools.

Later, after I became Executive Secretary of the Brethren Home Missions Council, my love and appreciation for Dr. Hoyt increased steadily. Often, as heads of two major phases of Grace Brethren ministry, we talked and prayed together concerning the many challenges facing us. His ministry of the Word, and his deep knowledge of Christian theology, especially in the area of biblical eschatology, helped us immensely in home mission ministries. On one occasion, after Dr. Hoyt completed a series of messages on the Brethren distinctives, he was given a standing ovation. This literally brought him to tears. It was a spontaneous expression of love from our home mission family.

His counsel has always been an asset in my ministry, and his mark upon my life surfaces often. I am indebted to him as my teacher, my colleague in Christian service, and my brother in Christ.

Lester E. Pifer
Executive Secretary
Brethren Home Missions Council

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In the earliest days of Grace Seminary there were thirty-nine students and two full-time faculty members. In those days Herman Hoyt taught us Hebrew,

Greek, NT Introduction, and many other courses. If the rigors of the early days tried the stamina of the students, how much more that of the faculty! The passing of days, however, has demonstrated that Dr. Hoyt was more than equal to this task. His life and ministry have been a pattern which many students have followed.

I recall one incident from the early days of the school when it was time for midterm exams. Dr. Hoyt had just carefully admonished the class on some of the items the exam would cover. I facetiously remarked that we did not need to study since our grades were already determined. Dr. Hoyt asked, "What do you mean by that?" I replied, "I believe in predestination." Without hesitation he said, "I do too, but you had better make your calling and election sure!" We did!

*Blaine Snyder
Retired Brethren Minister
Winona Lake, IN*

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In all of his lectures and sermon outlines Herman Hoyt invariably alliterates every point, even the minor ones. There are many qualities of his life and ministry which I could highlight, but I will mention only a few. I could mention more, but none of them occur to me as adjectives beginning with the letter "d"!

My first memory of Dr. Hoyt goes back to a youthful, dynamic speaker at seminary convocation in 1944. His dynamic pulpit ministry continues today. In his ministry he has been dedicated to the Brethren Church and to Grace Schools. His books and articles have clearly articulated the distinctives of the Brethren. It is also clear that Herman Hoyt has been demanding. He demanded excellence from himself in his academic and administrative responsibilities. He also demanded excellence from his students in his stringent course requirements and examinations. However, this demand for academic excellence was tempered by compassion and personal concern for students. I discovered this concern while serving briefly on the Grace faculty and attending the prayer meetings Dr. Hoyt led.

Though the youthful appearance is gone, Dr. Hoyt remains today the same dynamic, dedicated, and demanding person I remember from forty-one years ago.

*Harry Sturz
Biola University*

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I first saw Herman Hoyt through the eyes of my husband, Norman, who was Dr. Hoyt's classmate at Ashland College and Seminary. Norman described him as a dedicated student who was not only prepared for the daily assignments but was also well into the assignments for the rest of the week. He

was totally dedicated to the task of being a worthy student, and he has had the same dedication in his ministry of teaching and preaching the Word.

For over ten years I had the opportunity to work with Dr. Hoyt in the administration of Grace College. Due to the pressures of his office he was sometimes terse but he was always confident, forthright, and committed. One always knew where he stood on an issue.

Perhaps I have most admired his total dedication to the Lord and to the teaching of the Word—a task which he continues to do vigorously and effectively.

*Miriam McKeefery Uphouse
Associate Dean of Students, Emeritus
Grace College*

HERMAN A. HOYT: A BIOGRAPHICAL SKETCH

RONALD T. CLUTTER

IN 1936, Herman Arthur Hoyt penned words which expressed the convictions which have been the hub of his life and ministry for nearly five decades. He affirmed:

There is no greater authority than the authority of the Lord Jesus Christ. There is no more ample faith than the whole Bible with every doctrine it contains. There is no more complete life than the life which appropriates the blessings of God, presents itself to God, separates from the world, and is transformed in His presence. There is no more perfect set of ordinances than those of the Word.¹

Born in Greenfield, Iowa, on March 12, 1909, as the first child of Clarence Lyman and Anna Leola Dorsey Hoyt, he grew up in Dallas Center, Iowa, where he became a member of The Brethren Church. There Hoyt began his excellent academic career, graduating as valedictorian of the Dallas Center High School class of 1927.² He played for his high school football team which in 1925 went undefeated and did not even allow another team to score.

After a year of teaching in a country school, Hoyt entered Ashland College in the fall of 1928. He chose to attend Ashland due to the influence of respected pastors.³ As in high school, Hoyt distinguished himself as a superior student. He graduated as valedictorian of the class of 1932.⁴ In 1930, during the course of his college studies, he married Harriet L. Fritz of Dallas Center. To this couple were born two sons, Joseph Paul and Edwin Max.

Next Hoyt entered graduate theological study at Ashland Theological Seminary, which had been established in 1930 as a result of the vision and influence of Alva J. McClain. The relationship established

¹Herman A. Hoyt, "Distinctive Elements in the Brethren Faith that Impel Us to Reach Out to All America Today," *The Brethren Evangelist* 58:41 (1936) 17.

²"Our New President," *Brethren Missionary Herald* 24:21 (1962) 323.

³Herman A. Hoyt, "A Personal Testimony and Explanation," *The Brethren Evangelist* 61:14 (1939) 14.

⁴"Our New President," 323.

between McClain and Hoyt would have far-reaching influence in the decades to follow. During his senior year of seminary Hoyt assumed the task of teaching Greek at Ashland College. He graduated with highest honors from the seminary in 1935.⁵ He wrote a 210-page thesis titled "The Place and Meaning of Death in the Bible Especially in Its Relation to Sin." J. Allen Miller, a highly respected NT professor at Ashland, "pronounced Professor Hoyt the ablest Greek student he ever had in his classes."⁶ Hoyt was Miller's choice as his successor in NT studies and, therefore, upon graduation he was added to the faculty at Ashland Seminary. He enrolled in the graduate program at the University of Michigan prior to beginning his teaching that fall. During his first year of classroom instruction in the seminary, he was given the added responsibility of teaching Hebrew Elements and some OT classes due to the resignation of Kenneth M. Monroe.

His tenure on the seminary faculty was short-lived. Matters which for a number of years had been fomenting division at Ashland between college and seminary personnel came to a head. In June, 1937, both McClain and Hoyt found their ministries at Ashland terminated by action of the Board of Trustees.⁷ The two professors had been asked to tender their resignations or be dismissed. They chose the latter course and the letters of dismissal were issued on June 4. This action had serious consequences not only for Ashland College and Seminary and the dismissed professors but also "proved to be the action that brought about a definite division in The Brethren Church."⁸

A group of concerned Brethren men assembled at the home of J. C. Beal, in Ashland, for a time of prayer. Hoyt was one of the participants at this important meeting, the outcome of which was to be instrumental in setting the course of his life for the next fifty years. This gathering gave birth to The Brethren Biblical Seminary Association, which later in the summer of 1937 was renamed Grace Theological Seminary. The new seminary opened that fall, meeting in the facilities of the First Brethren Church of Akron, Ohio. McClain was chosen to be the president and he and Hoyt were the first two full-time professors. Though designated Professor of New Testament and Greek, Hoyt also taught OT, Hebrew, and Homiletics. He also enrolled as a student for the Master of Theology degree. He graduated in 1939, having written a thesis titled "A Semi-Critical Analysis and

⁵Ibid.

⁶Homer A. Kent, Sr., *Conquering Frontiers* (Winona Lake, IN: BMH, 1972) 152.

⁷No definitive reasons for the dismissals were stated in the letters of dismissal signed by Ashland president, C. L. Anspach, but events leading to this action are chronicled from different perspectives by Kent, *Conquering Frontiers*, 140-52; and Albert T. Ronk, *History of the Brethren Church* (Ashland, OH: Brethren Publishing Co., 1968) 395-426.

⁸Kent, *Conquering Frontiers*, 152.

Exposition of the Epistle of James." In the fall of 1939, Grace Seminary relocated in Winona Lake, Indiana.

The division which occurred at Ashland had implications for the entire Brethren Church. Charges and counter-charges of legalism and antinomianism were registered by members of the rapidly polarizing factions. A denominational division resulted in 1939. The two parties were commonly called the "Ashland group" and the "Grace group." Hoyt was a central figure in the new National Brethren Biblical Conference, being elected its president in 1940. This movement was renamed the National Fellowship of Brethren Churches, of which Hoyt was elected moderator for 1943-44. He was involved also as chairman of the committee on church publications. He assisted in the founding of the Brethren Missionary Herald Company and was named a board member. He served as president of the Herald for its first decade.⁹

Such a load of responsibility could take its toll on a less robust man, but Hoyt has always had a rugged constitution. In this respect he is the antithesis of McClain, who was troubled by various physical disorders for many years. Hoyt maintained a busy schedule and carried great responsibilities as McClain's assistant. In 1942, due to an illness McClain suffered, Hoyt was pressed into emergency service as president. During the years of McClain's presidency, Hoyt developed administrative acumen which was to serve him well in the future. His was the task of doing the legwork for the president, forming new ideas, and helping to develop a solid organization. He was involved in selecting administrative and faculty personnel. While working diligently as a teacher and administrator, he also completed his work for the Doctor of Theology degree which was conferred upon him by Grace Seminary in 1946. His dissertation was titled "An Analytical and Devotional Commentary on the Second Epistle of Peter."

A major step for Grace Seminary was taken with the opening of a collegiate division. This two-year school was born in the minds of leaders in the National Fellowship of Brethren Churches and was suggested in the moderator's address to the conference in 1947. It opened its doors in 1948 with thirty-two students.¹⁰ The school became a four-year college by action of the Board of Trustees in 1953.¹¹ Hoyt served as academic dean of the combined schools from 1948 until 1962. He was registrar from 1948-51.

After twenty-five years at the helm of Grace Seminary and Grace College, McClain resigned his presidency in 1962. On August 16, 1962,

⁹"Our New President," 323.

¹⁰Terry White and R. Wayne Snider, *25 Years of God's Grace* (Winona Lake, IN: Grace Schools, 1973) 5.

¹¹*Ibid.*, 7.

Hoyt was inaugurated as the second president at Grace Schools, a position which he held with distinction until his retirement in 1976. Under his leadership the student enrollment in the seminary increased from 160 (fall 1962) to 360 (spring 1976). The number of college students rose from 388 (fall 1962) to 646 (spring 1976).¹² This expanding student body necessitated additional campus facilities. A dining commons/dormitory was erected in 1964, a second new dormitory opened in 1966, and the Morgan Library and Learning Center began service in 1969.¹³ A major acquisition was the Winona Lake Christian Assembly facilities in 1968.¹⁴ The Eskimo Inn Restaurant on Park Avenue in Winona Lake was purchased in 1971 and made into a student union building.¹⁵ Various other properties were added to the Grace Schools complex in order to better meet student needs.

The crowning achievement of Hoyt's presidency was the granting of regional accreditation to the college by the North Central Association of Colleges and Secondary Schools in his last year in office. He was particularly pleased because the accreditation had come without compromising the Christian commitment of the college.¹⁶ It has been estimated that in the later years of his presidency, Hoyt was traveling about 50,000 miles a year for the schools.¹⁷ Many of those miles were covered by automobile, pulling a trailer. Hoyt did not fear flying but often enjoyed the companionship of his wife while traveling. They were able to be together in this manner most comfortably due to an allergic condition suffered by Mrs. Hoyt.

Hoyt's contributions to his denomination and the larger body of Christ have not been limited to his achievements at Grace. Many who never came to Winona Lake profited from his expertise in the Scriptures through his broad preaching ministry. Especially noteworthy has been his prophetic conference ministry. Those who have not heard him preach can benefit from his writings. He was part of a three-man committee whose work on a Brethren handbook resulted in the publication of *The Brethren Minister's Handbook* in 1945. In seeking to share with the public the Brethren perspective regarding the ordinances of the church, Hoyt wrote *This Do In Remembrance of*

¹²Statistics from the Office of the Registrar contained in "In the Beginning," a paper presented by Paul E. Dick at the Grace Schools Faculty Workshop, August 18, 1983, 11-13.

¹³White and Snider, *25 Years*, 21-30.

¹⁴For a brief summary account of this acquisition, see Kent, *Conquering Frontiers*, 208-9.

¹⁵White and Snider, *25 Years*, 23.

¹⁶"Dr. Hoyt Serving Grace Schools 1937-1976," *Brethren Missionary Herald* 38:12 (1976) 16.

¹⁷*Ibid.*

Me, published in 1947. This book explains the observances of baptism by triune immersion and the threefold communion service. The book was written for the purpose of clarifying the Brethren distinctives in view of the more common forms of observance practiced by other fundamental churches.¹⁸ The need for such a statement has been borne out in discussions held among the Grace Brethren in recent years. A companion volume, *All Things Whatsoever I Have Commanded You*, was published in 1948. This work continues the presentation of the Brethren distinctives with discussions of the holy kiss, the laying on of hands, prayer and anointing for the sick, separation from worldly practice, separation from compromising relationships in business and fellowship, the non-swearing of oaths, and the practice of nonresistance in a violent world. The nonresistance theme became the subject of a book, *Then Would My Servants Fight*, published in 1956. Hoyt's continued commitment to this position resulted in his being chosen as a contributor to the book, *War: Four Christian Views*, published by InterVarsity Press in 1981. He wrote the chapter advocating the cause of nonresistance and critiqued articles by Myron S. Augsburger ("Christian Pacifism"), Arthur F. Holmes ("The Just War"), and Harold O. J. Brown ("The Crusade or Preventive War").

Hoyt's expertise in NT studies is evidenced by a variety of expositional studies intended for the general student of Scripture. Lessons on the Epistle to the Romans written originally for *The Brethren Quarterly* resulted in a booklet titled *The Gospel—God's Way in Saving Man*. Later, *The First Christian Theology: Studies in Romans* was published. Studies in the Epistle to the Hebrews, also originally published in *The Brethren Quarterly*, became the book *Christ—God's Final Word to Man*. The 1953 series on the Book of Revelation in *The Brethren Teacher* was published as *The Glory—Final Victory of Christ*, and later developed into *The Revelation of the Lord Jesus Christ*, republished as *Studies on Revelation*. *Studies on 2 Peter* is a more recent contribution which built upon work done for his doctoral dissertation.

Hoyt has always been very interested in biblical doctrine. His many years of study in the Gospel of John led him to write *The New Birth*, a study of John 3, later republished as *Expository Messages on the New Birth*. A syllabus for his seminary class on eschatology was published by Moody Press in 1969 as *The End Times*. His emphasis on dispensational premillennialism eventuated in his being called upon to contribute an article espousing this position in the work *The Meaning of the Millennium: Four Views* (InterVarsity, 1977). In addition to his

¹⁸Herman A. Hoyt, *This Do In Remembrance of Me* (Winona Lake, IN: Brethren Missionary Herald, 1947) 7.

own presentation, Hoyt also critiqued in this work articles by George Eldon Ladd ("Historic Premillennialism"), Loraine Boettner ("Post-millennialism"), and Anthony A. Hoekema ("Amillennialism").

Hoyt has been remembered by his students as a tough teacher in the classroom. His own disciplined study habits and distinguished academic record caused him to expect achievement from his students. The image of toughness carried over into his years as an administrator. However, his colleagues also speak of a balancing, inner graciousness. His expectations of his students and co-laborers at Grace were high but they were no higher than his concern for each person. As president he listened closely to the opinions of his advisers and normally heeded the counsel of the majority even though he might not be in agreement personally.

Outside his own denomination Hoyt has served with distinction as chairman of the Advisory Council and Executive Board of the American Association for Jewish Evangelism. This relationship goes back to the years when the association was headquartered in Winona Lake. His interest in prophetic themes made him an ideal choice for service within the organization. He has continued a ministry of preaching at prophetic conferences sponsored by AAJE. He has also served as president of the Board of Trustees of the Christian League for the Handicapped.

In 1984 the Hoyts relocated to Lancaster, Pennsylvania. He still travels many miles each year for various preaching ministries.

The appreciation of Grace Schools for its second president was demonstrated at Commencement in May, 1985. Hoyt was named Grace Seminary Alumnus of the Year. His remarks upon the occasion included words of surprise that he was still remembered at Grace. However, the facts bear witness that Grace Schools would be guilty of gross negligence if it forgot Herman Hoyt. His contributions to the existence, character, development, and achievement of the institution are unsurpassed.

THE WRITINGS OF HERMAN A. HOYT: A SELECT BIBLIOGRAPHY, 1934-1984

ROBERT D. IBACH, JR.

INTRODUCTION

DR. Hoyt's unforgettable impact on the Grace Brethren Church has been largely accomplished from three forums: the pulpit, the lectern, and the printed page. Those of us who have heard his persuasive preaching and teaching are grateful for his many writings which shall continue to minister to God's people in the future.

Dozens of the essays that Dr. Hoyt wrote for the *Brethren Missionary Herald* magazine focus on current events, cultural trends and moral issues. Readers of these articles will be impressed by his ability to translate the truth of Scripture into compelling precepts that must govern the lifestyle of twentieth-century Christians. His rigorous submission to God's Word is evident in his writings on Brethren distinctives, especially *This Do in Remembrance of Me* (1947) and *All Things Whatsoever I Have Commanded You* (1948). But those familiar with the preaching, teaching and writing of Dr. Hoyt will remember and appreciate him best for his understanding of biblical eschatology and his capacity to apply prophetic truth to daily living.

The present bibliography encompasses most of the articles, theses, tracts and books published by Dr. Hoyt from 1934 through 1984.¹ Some of the news columns that he wrote on behalf of Grace College, Grace Theological Seminary and the Herald Company are omitted, as are minor editorials, announcements and book reviews.

ABBREVIATIONS

BE — *The Brethren Evangelist*
BMH — *Brethren Missionary Herald*
GJ — *Grace Journal*

¹I gladly acknowledge the assistance of Dr. Weston Fields who produced "A Bibliography of Dr. Hoyt's Writings" in 1974, and of librarian William E. Darr who assisted in tracking down obscure references and elusive materials.

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CHRIST'S ATONEMENT AND ANIMAL SACRIFICES IN ISRAEL*

JOHN C. WHITCOMB

The future function of the millennial temple (Ezekiel 40-48) has long been problematic for dispensationalists in view of the finished work of Christ. Light is shed on this problem by noting the original theocratic purpose of OT sacrifices. This purpose was functionally distinct from that of the redemptive work of Christ. Millennial sacrifices will not simply memorialize Christ's redemption but will primarily function in restoring theocratic harmony. The differences between the Old Covenant stipulations and those of Ezekiel 40-48 can be accounted for in terms of this solution.

* * *

INTRODUCTION

How does the atoning work of the Lord Jesus Christ relate to the animal sacrifices which God gave to Israel through Moses? What did the blood of these animals accomplish for believing and/or unbelieving Israelites during the days of the Old Covenant theocracy? How does that Old Covenant sacrificial system compare with the New Covenant system envisioned in Ezekiel 40-48 and other OT prophets, especially in the light of the NT book of Hebrews?

A wide difference of opinion still exists in this important aspect of biblical theology. It is the thesis of this study that the answers to these questions lie in the recognition that there are distinct functions in the plan of God for the blood of sacrificial animals and for the

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precious blood of Jesus Christ. This distinction is especially significant for understanding the reinstatement of animal sacrifices in the future millennial kingdom of Christ.

THE CHURCH AND THE MOSAIC COVENANT

The atoning work of Jesus Christ is infinite in value, and is therefore eternally sufficient and efficacious for those who put their trust in him. This truth is clearly and repeatedly taught in the NT and is therefore fundamental to the Christian faith. The book of Hebrews especially emphasizes the contrast between the substitutionary work of Christ and the blood of bulls and goats in the Mosaic/Levitical/Aaronic system of the Old Covenant. The following statements make this clear: "the Law made nothing perfect" (7:19); "both gifts and sacrifices are offered which cannot make the worshipper perfect in conscience" (9:9); "the Law . . . can never by the same sacrifices year by year . . . make perfect those who draw near" (10:1); "it is impossible for the blood of bulls and goats to take away sins" (10:4); "[animal] sacrifices . . . can never take away sin" (10:11); "where there is forgiveness of these things, there is no longer any offering for sin" (10:18). Thus, the New Covenant, in which the NT Church has its soteriological foundations (Heb 8:6–13; cf. Luke 22:20; 1 Cor 11:25; 2 Cor 3:6; Heb 12:24), is infinitely superior to the Old Covenant of Moses, which was indeed "only a shadow of the good things to come" (Heb 10:1).¹

Does this mean, then, that Israel, the chosen theocratic nation, with its unconditional Abrahamic Covenant guarantee of a land (Gen 12:1; 13:14–17; 15:18–21; Deut 30:5) and divine blessing (Gen 12:2–3) has been forever set aside nationally in favor of the Church?² This has

¹Cf. Homer A. Kent, Jr., *The Epistle to the Hebrews: A Commentary* (Winona Lake, IN: BMH, 1972) 155–60.

²The Abrahamic Covenant was unconditional only in the sense that God's sovereign grace guaranteed the ultimate spiritual salvation of Israel as a nation and great spiritual blessings to the nations through Abraham's ultimate Seed. It did *not* guarantee the regeneration of all his physical descendants. "An unconditional covenant . . . may have blessings attached to that covenant that are conditioned upon the response of the recipient of the covenant . . . but these conditioned blessings do not change the unconditional character of that covenant" (J. Dwight Pentecost, *Things to Come* [Grand Rapids: Zondervan, 1964] 68). Cf. Charles C. Ryrie, *The Basis of Premillennial Faith* (New York: Loizeaux, 1953) 48–75. The Abrahamic/New Covenant and the Mosaic Covenant are not in contradiction with each other. God promised, "I will put My law within them, and on their heart I will write it" (Jer 31:33; Rom 2:25–29; 8:3–4; Heb 7:18–19). The reappearance of *some aspects* of the Mosaic ritual during the Millennium will not necessarily, therefore, be a contradiction to the dynamics of the New Covenant. This seems to harmonize with Jesus' statement in the Upper Room: "I have earnestly desired to eat this Passover with you before I suffer; for I say unto you, I shall never again eat it until it is fulfilled in the kingdom of God" (Luke 22:15–16).

indeed been the conclusion of many Christian theologians from the days of the church fathers down to modern times. Israel as a national entity is seen as apostate and therefore broken off forever as a distinct nation in the program of God.

THE NEW COVENANT

However, the NT, including the book of Hebrews, does not teach that Israel has been forever set aside. It *does* teach the end of the Old Covenant given by God to Israel through Moses. Yet it does *not* reject the Abrahamic Covenant (which the New Covenant of Jeremiah 31 further elaborates). During the period from the death of Christ and the Day of Pentecost to the destruction of the Temple and the Jewish sacrificial system by Roman armies in A.D. 70, Jewish Christians were strongly pressured by their "kinsmen according to the flesh" to abandon the distinctive freedoms they found in the Christian gospel and to turn to a supposedly Mosaic legalistic belief (cf. Acts 15; Galatians 3). It was to such Christian believers that the author of Hebrews emphasized the shadowy insufficiency and temporary nature of the Mosaic covenant. He was not addressing Old Covenant national Israel, as were Jeremiah and Ezekiel, but professing members of the true Church.³

The contrast in Hebrews, then, is not between the Church and Israel under the New Covenant, or between the spiritual sacrifices offered by the Church (Heb 13:15) and the animal sacrifices which Israel will someday offer under the New Covenant. It is rather between the shadowy, insufficient nature of the Old Covenant and the sufficient, permanent nature of the New Covenant.⁴ The Church participates soteriologically in the New Covenant which was originally revealed by God through Jeremiah and Ezekiel with reference to a repentant Israel in the coming Kingdom age (Jer 31:33–34; Ezek 11:19–20; 36:25–28). The sufficiency of the New Covenant is guaranteed in the spiritual regeneration of all its participants.⁵

ROMANS 11 AND ISRAEL'S NATIONAL REGENERATION

The Church was graciously placed into a New Covenant relationship with God, but it did not thereby replace national Israel. This is explained in Rom 11:11–32. During the present age, national/theocratic

³Cf. Kent, *Hebrews*, 158–59: "the author [of Hebrews] is writing to Christians when he mentions the new covenant. It is granted that they are Jewish Christians, but the fact remains that they are Christians. . . . There is one new covenant to be fulfilled eschatologically with Israel, but participated in soteriologically by the church today."

⁴"New Covenant" translates διαθήκης καινῆς in Heb 8:8; 9:15; and διαθήκης νέας in 1:24.

⁵Kent, *Hebrews*, 153.

Israel has indeed been "rejected" (11:15) and "broken off" (11:17–22) because of "transgression," "failure," and "unbelief" (11:11, 12, 23). But that is by no means the end of Israel as a nation, for "Israel did not stumble so as to fall" (11:11). Some day, in fact, it will experience divine "fulfillment" (11:12) and "acceptance" (11:15). Indeed, "God is able to graft them in again . . . if they do not continue in their unbelief" (11:23). This will, in a sense, be "easier" for God to accomplish for them as "natural branches" than it was for God to graft Gentiles in "contrary to nature" (11:24), for Israel will be grafted back into the "rich root" (11:17) of "their own olive tree" (11:24; cf. John 4:22, "salvation is from the Jews"). This refers to God's New Covenant provision for Israel which was revealed through Jeremiah and Ezekiel and rooted in the Abrahamic Covenant (cf. Rom 4:11–17, "the faith of Abraham, who is the father of us all"). The fact that the church participates in the soteriological benefits of the Abrahamic and New Covenants (cf. Eph 2:12–13) is a major factor which demonstrates continuity between Israel and the Church. But it hardly demonstrates that the Church has supplanted Israel in God's program.⁶ Indeed, "the gifts and the calling of God" are "irrevocable" (Rom 11:29). Likewise, the Christian can be assured of his eternal salvation in Christ (cf. Rom 8:28–39; Phil 1:6) only because God keeps his covenant promises.

ISRAEL AND THE NEW COVENANT

The New Covenant, originally promised to Israel as a nation (Gen. 12:1–3; Jer 31:33–34), now provides the Church with the infinite and eternal benefits of the substitutionary blood of Christ. But what did the New Covenant originally involve? It involved God's provision for a new heart through the Holy Spirit (i.e., regeneration; cf. Ezek 36:26–27) for the entire nation of Israel; the restoration of this

⁶C. E. B. Cranfield (*A Critical and Exegetical Commentary on the Epistle to the Romans* [2 vols.; ICC; Edinburgh: T. & T. Clark, 1975] 2. 448, for example, concludes that "it is only where the Church persists in refusing to learn this message [of Romans 9–11] . . . that it is unable to believe in God's mercy for still unbelieving Israel, and so entertains the ugly and unscriptural notion that God has cast off His people Israel and simply replaced it with the Christian Church. These three chapters emphatically forbid us to speak of the Church as having once and for all taken the place of the Jewish people." Then he adds in a footnote, "And I confess with shame to having also myself used in print on more than one occasion this language of the replacement of Israel by the Church." Cf. his more recent *Romans: A Shorter Commentary* (Grand Rapids: Eerdmans, 1985) 215, 273. See also John Murray, *The Epistle to the Romans* (NICNT; 2 vols.; Grand Rapids: Eerdmans, 1964) 2. 98; and Arnold A. Van Ruler, *The Christian Church and the Old Testament* (Grand Rapids: Eerdmans, 1971) 45, 55, 57, 75–98 (extensively quoted in Earl D. Radmacher, "The Current Status of Dispensationalism and Its Eschatology" in K. S. Kantzer and S. N. Gundry, eds., *Perspectives on Evangelical Theology* [Grand Rapids: Baker, 1979] 172–74).

regenerated nation to its ancestral land (Ezek 36:28—previously guaranteed by the Abrahamic Covenant, and not annulled by the Mosaic Covenant [Gal 3:17]); and a dynamic, functioning theocracy of twelve tribes gathered around a great new city and temple (Ezekiel 40–48; cf. Joel 3:18; Dan 9:24; Hag 2:7, 9; and Zech 14:16–21). Indeed, eight centuries before the New Covenant was described in detail by Jeremiah and Ezekiel, Moses, the human spokesman for the Old Covenant, foresaw the basic provision of the New Covenant, namely a national restoration of Israel to her promised land by God's sovereign grace through regeneration of the heart (Deut 30:1–14).

Remarkably, even the ultimate passing away of the Aaronic high priesthood for Israel was indicated at an early stage in the progress of revelation when God announced through David concerning his greater son, a non-Levite, "Thou art a priest forever according to the order of Melchizedek" (Psa 110:4; cf. Hebrews 7). When the New Covenant is fulfilled for Israel, therefore, her high priest will be none other than her Messiah, and not a descendant of Aaron. This is a fact of tremendous importance in the light of Ezekiel 40–48, which conspicuously omits any reference to a Zadokian *high* priest (cf. Ezek 40:46 which states that only the descendants of Zadok out of the descendants of Aaron would minister before Yahweh), and the book of Hebrews, which identifies Jesus Christ as the permanent High Priest of God's people.

A century before Jeremiah and Ezekiel, the prophet Isaiah also foresaw this New Covenant system, even though he did not use the technical term. In the deepening gloom of national apostasy under Ahaz and even godly king Hezekiah, the prince of writing prophets spoke of "an everlasting covenant" which God would make with Israel "according to the faithful mercies shown to David" (55:3; cf. 61:8). That this anticipated the New Covenant is confirmed by the fact that a national forgiveness of sin is included (59:20–21, cf. 27:9; Rom 11:26–27). Isaiah not only foresaw God's New Covenant with Israel, but also a temple in the holy land (2:2–3; 56:3; 60:13). Here animal sacrifices would be offered on its altar by Egyptians (19:21) and Arabians from Kedar and Nebaioth (60:7), through "priests and Levites" (66:21), so that "foreigners who join themselves to the Lord . . . even these I will bring to My holy mountain and make them joyful in my house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar" (56:6–7; cf. 66:19–20).

To Hosea, Isaiah's contemporary prophet in the northern kingdom, the wonders of this great New Covenant were also revealed (Hos 2:14–23). Hosea implied that after "many days" during which the nation would be "without king or prince," animal "sacrifices" would be resumed "in the last days" (3:4–5).

Jeremiah lived to see the final collapse of the politically independent theocracy of Israel (609–586 B.C.). To him the expression “a new covenant” was first revealed. This New Covenant included the offering of animals upon the altar of a temple in the holy land. Looking back to the Davidic Covenant (which was one aspect of the Abrahamic Covenant), the God of Israel announced: “I will cause a righteous Branch of David to spring forth. . . . David shall never lack a man to sit on the throne of the house of Israel” (33:15, 17; cf. vv 21, 22, 26). Then he added these significant words: “and the Levitical priests shall never lack a man before me” (33:18; cf. vv 21, 22). Thus, Jeremiah, in stating the total demise of the temporary Old Covenant (31:32), and in anticipating the national regeneration provided in the permanent New Covenant (31:31–34; 32:38–40; 33:6–13; 50:5), included animal sacrifices offered by Levitical priests as permanent aspects of this New Covenant for national Israel.

Ezekiel was the third major prophet who spoke of Israel’s everlasting covenant of peace, designated in 16:60–63; 20:37; 34:25; 37:21–28; and described soteriologically in 11:19–20 and 36:25–28. Included in this covenant was provision for “My sanctuary in their midst forever” (37:26, 28). In amazing detail, this sanctuary or temple is described in chapters 40–48 with regard to (1) the precise dimensions and arrangements of its courts, gates, chambers and furnishings (40:5–43:27); (2) its officials, including the mortal prince (44:3; 45:7, 16, 22; 46:2–18) and the Levitical descendants of Zadok (who replaced Abiathar as David’s faithful high priest) who would serve as priests (40:46; 43:19; 44:10–31; 46:20–24; 48:11); (3) the different types and characteristics and purposes of its animal sacrifices (40:38–43; 42:13; 43:18–27; 45:15–25; 46:2–15; 46:20–24; cf. 20:40); and (4) the boundaries and dimensions of the tribal territories surrounding the city and the temple with its life-giving river (47:1–48:35).

Other prophets who spoke of the future temple were Joel (3:18), Micah (4:1–5), Daniel (9:24), and Haggai (2:7, 9). Zechariah foresaw the strict enforcement of the Feast of Tabernacles among all Gentile nations (14:16–19; cf. Ezek 45:25). Zechariah also anticipated, in connection with the fulfillment of the New Covenant (9:11; 13:1), that “all who sacrifice will come and take [every cooking pot in Jerusalem] and boil in them” (14:21).

THE CHURCH AND THE NEW COVENANT

How should Christian participants in the New Covenant view these prophetic utterances concerning a restoration of national Israel to its land, complete with temple, Zadokian priests, and animal sacrifices, especially in the light of the emphatic pronouncements of the book of Hebrews? Liberal and Neo-orthodox theologians dismiss

Ezekiel's temple vision as an apocalyptic dream,⁷ or a tentative plan for the second temple which the returning exiles never adopted.⁸ Most conservative commentators assume that the covenants of God with Israel are being fulfilled in the Church⁹ and/or refer somehow to the eternal state.¹⁰ Even some premillennialists, finding it difficult to reconcile animal sacrifices in the millennium with the book of Hebrews, conclude that Israel's new covenant will indeed eventuate in national conversion and divine blessing in Palestine for a thousand years, but without a temple, priests, and sacrifices.¹¹

Keenly sensitive to the tensions and problems involved in this theological controversy, the dispensationalist John F. Walvoord suggests that "the literalness of the future temple and its sacrificial system

⁷Cf. Moshe Greenberg, "The Design and Themes of Ezekiel's Program of Restoration," *Int* 38 (1984) 181–208; John W. Wevers, *Ezekiel (The New Century Bible Commentary)*; Grand Rapids: Eerdmans, 1969) 207; and Jon Douglas Levenson, *Theology of the Program of Restoration of Ezekiel 40–48* (Missoula, MT: Scholars, 1976) 161–63. Surprisingly, this position is also advocated by John B. Taylor, *Ezekiel: An Introduction and Commentary* (London: Tyndale, 1969) 253.

⁸Among those who have held this view are Eichhorn, Dathe, Herder, Doederlein, and Hitzig. These are cited in Patrick Fairbairn, *An Exposition of Ezekiel* (Evansville, IN: Sovereign Grace, reprint 1960) 433.

⁹Cf. Fairbairn, *Ezekiel*, 435: "from the Fathers downward this has been the prevailing view in the Christian Church." See also Andrew W. Blackwood, Jr., *Ezekiel: Prophecy of Hope* (Grand Rapids: Baker, 1965) 235, 270. Typical of Blackwood's dubious hermeneutics is his discussion of the centrality of the altar in Ezek 40:17: "Many Protestants today are carefully ignoring God's message to us through Ezekiel's placement of the altar. . . . Today in the beautiful new Roman Catholic churches that are being constructed the sacramental table is brought away from the wall; so that the congregation, insofar as it is physically possible, surrounds the table. Ezekiel certainly is telling us that church architecture should be an expression of theology" (pp. 240–41).

¹⁰Cf. Anthony A. Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1979) 205–6; H. L. Ellison, *Ezekiel: The Man and His Message* (Grand Rapids: Eerdmans, 1956) 137–44; and C. F. Keil, *Commentary on the Old Testament* (10 vols.; Grand Rapids: Zondervan, reprint n.d.) 9. 417. For a list of contrasts between Ezekiel 40–48 and Revelation 21–22, cf. Ralph Alexander, *Ezekiel* (Chicago: Moody, 1976) 130–32.

¹¹Cf. Increase Mather, *The Mystery of Israel's Salvation*, vol. 22 in *A Library of American Puritan Writings*, ed. Sacvan Bercovitch (New York: AMS, 1983) 113–14; George N. H. Peters, *The Theocratic Kingdom* (Grand Rapids: Kregel, reprint 1952) 3. 83–91; H. A. Ironside, *Ezekiel the Prophet* (New York: Loizeaux, 1949) 284–90; and J. Sidlow Baxter, *Explore the Book* (Grand Rapids: Zondervan, 1960) 4. 32. Erich Sauer (*From Eternity to Eternity* [Grand Rapids: Eerdmans, 1954] 181) has provided a wholesome perspective on the basic hermeneutical issue: "Either the prophet himself was mistaken in his expectation of a coming temple service, and the prophecy in the sense in which he himself meant it will never be fulfilled; or God, in the time of the Messiah, will fulfill literally these prophecies of the temple according to their intended literal meaning. There is no other choice possible." For an excellent analysis of the current tensions, see David L. Turner, "The Continuity of Scripture and Eschatology: Key Hermeneutical Issues" in this issue of *GTJ*.

is not inseparable from the premillennial concept of the millennium and, though in keeping with the general principles of literal interpretation, is not the *sine qua non* of millennialism." He significantly concludes, however, that "the most thoroughgoing students of premillennialism who evince understanding of the relation of literal interpretation to premillennial doctrine usually embrace the concept of a literal temple and literal sacrifices."¹² Without doubt, the large majority of dispensational premillennialists do interpret the Zadokian priesthood and animal sacrifices of the millennial age literally. They also attempt to modify the supposed clash between the OT prophecies of the New Covenant and the book of Hebrews by viewing these animal sacrifices strictly as memorials of the death of Christ, like the Church eucharist of the bread and cup.¹³ Such an approach may be questioned, however.

The key to the entire problem may be found in answers to three questions. (1) What was the true function of animal sacrifices in the Old Covenant? (2) What is the significance of the fundamental differences between Ezekiel's picture of the New Covenant system of worship and the Old Covenant system of worship? (3) Would a worship system involving animal sacrifices necessarily represent a great step backward for New Covenant Israel during the Kingdom Age?

THE TRUE FUNCTION OF ANIMAL SACRIFICES

In answer to the first question, animal sacrifices could never remove spiritual guilt from the offerer. The book of Hebrews is very clear about that (10:4, 11). But it is equally erroneous to say that the sacrifices were mere teaching symbols given by God to Israel to prepare them for Messiah and his infinite atonement. Such a view is contradicted by precise statements in Exodus and Leviticus.¹⁴ From

¹²John F. Walvoord, *The Millennial Kingdom* (Findlay, OH: Dunham, 1959) 315; cf. p. 311.

¹³Cf. Walvoord, *The Millennial Kingdom*, 312. Progressive revelation requires that millennial believers (who will constitute a decreasing proportion of the world's population as the Kingdom age continues) will be reminded of the sacrifice of the Lamb of God when they behold the shedding of animal blood at the Temple altar. Cf. Arno C. Gaebelin, *The Prophet Ezekiel* (New York: Our Hope, 1918) 311-13. However, that will not be their *sole* purpose and function.

¹⁴Cf. John S. Feinberg, "Salvation in the Old Testament," in *Tradition and Testament: Essays in Honor of Charles Lee Feinberg*, John S. and Paul D. Feinberg, eds. (Chicago: Moody, 1981) 70. Cf. Charles C. Ryrie, *Dispensationalism Today* (Chicago: Moody, 1965) 127-31. Ryrie correctly concludes: "The basis of salvation is always the death of Christ; the means is always faith; the object is always God (though man's understanding of God before and after the incarnation is obviously different); but the content of faith depends on the particular revelation God was pleased to give at

God's perspective, this was surely a major purpose of animal sacrifices; but it could not have been their exclusive purpose from the perspective of Old Covenant Israelites.

The Scriptures tell us that something really did happen to the Israelite offerer when he came to the right altar with the appropriate sacrifice; and he was expected to know what would happen to him. What happened was temporal, finite, external, and legal—not eternal, infinite, internal, and soteriological. Nevertheless, what happened was personally and immediately significant, not simply symbolic and/or prophetic. When an Israelite “unwittingly failed” to observe a particular ordinance of the Mosaic Law (in the weakness of his sin nature [Num 15:22–29], not “defiantly,” in open rebellion against God himself [Num 15:30–36]),¹⁵ he was actually “forgiven” through an “atonement” (a ritual cleansing; cf. Heb 9:10, 13) made by the priest (Num 15:25–26).

But what was the precise nature of this “forgiveness” and this “atonement”? To say that it was exclusively a prophetic anticipation of Christ's atoning work does not do justice to the progress of revelation.¹⁶ There simply is no biblical evidence that the knowledge-content of OT saving faith always and necessarily included a crucified Messiah. However, in God's eternal purpose, the death of his son has always been and always will be the final basis of spiritual salvation (Rom 3:25–26). Saving faith before the Day of Pentecost (Acts 2) involved a heart response to whatever special revelation of God was available at that time in history (cf. Romans 4; Galatians 3; Hebrews 11). Such Spirit-initiated faith produced a “circumcised heart” (Lev 26:41; Deut 10:16; 30:6; Jer 4:4; 9:25; Ezek 44:7, 9). No one was ever spiritually regenerated by works, not even by fulfilling legally prescribed sacrifices, offerings and other Mosaic requirements.¹⁷

In the covenant at Sinai, God provided a highly complex and rigid structure for his “kingdom of priests.” Within that structure, national/theocratic transgressions would receive national/theocratic forgiveness when appropriate sacrifices were offered to God through legitimate priests at the tabernacle/temple altar. This “forgiveness”

a certain time. These are the distinctions which the dispensationalist recognizes, and they are distinctions necessitated by plain interpretation of revelation as it was given” (131).

¹⁵Cf. Walter C. Kaiser, Jr., *Toward An Old Testament Theology* (Grand Rapids: Zondervan, 1978) 117–18.

¹⁶Cf. John S. Feinberg, “Salvation in the Old Testament,” 50, 51, 53, 55, 68. See also Ryrie, *Dispensationalism Today* 127–28: “Unquestionably the Old Testament does ascribe efficacy to the sacrifices. . . . The bringing of sacrifices restored the offender to his forfeited position as a Jewish worshipper and restored his theocratic relationship.”

¹⁷Feinberg, “Salvation in the Old Testament,” 61.

was promised regardless of the spiritual state of either the offerer or the priest. However, such sacrificial blood could never cleanse the conscience or save the soul (Heb 10:1-2), so God repeatedly sent prophets to call his people to love and obey their God from the heart. Apart from such genuine faith, all the ceremonially "kosher" animals in the whole world would avail nothing in the spiritual realm (Ps 50:7-15; Isa 1:12-20; Amos 4:4-5; 5:20-27; Hos 5:6; Mic 6:6-8; Jer 6:20; 7:21-23). It was not to be either faith or sacrifices; rather, it was to be both faith and sacrifices (cf. Ps 51:19).

It was just as true then as it is today: "it is impossible for the blood of bulls and goats to take away sins" (Heb 10:4). But it was also true then, under the Old Covenant, that "the blood of bulls and goats . . . sanctify for the cleansing of the flesh" (Heb 9:13). In the words of F. F. Bruce,

the blood of slaughtered animals under the old order *did possess a certain efficacy*, but it was an outward efficacy for the removal of ceremonial pollution. . . . They could restore [the worshipper] to formal communion with God and with his fellow-worshippers. . . . Just how the blood of sacrificed animals or the ashes of a red heifer effected a ceremonial cleansing our author does not explain; it was sufficient for him, and no doubt for his readers, that *the Old Testament ascribed this efficacy to them*.¹⁸

This was the unique tension within the theocracy of Israel that many Christian theologians apparently do not comprehend.

Now what does all of this indicate with regard to animal sacrifices in the millennial Temple for Israel under the New Covenant? It indicates that future sacrifices will have nothing to do with eternal salvation which only comes through true faith in God. It also indicates that future animal sacrifices will be "efficacious" and "expiatory" only in terms of the strict provision for ceremonial (and thus temporal) forgiveness within the theocracy of Israel. Thus, animal sacrifices during the coming Kingdom age will not be primarily memorial (like the eucharist in church communion services), any more than sacrifices in the age of the Old Covenant were primarily prospective or prophetic in the understanding of the offerer.

¹⁸F. F. Bruce, *The Epistle to the Hebrews* (NICNT; Grand Rapids: Eerdmans, 1964) 201, 204. Italics added. In a personal communication, Professor John A. Sproule noted that "to argue from the present tense of ἁγιάζει in Hebrews 9:13 that such things (i.e., the blood of bulls and goats and the sprinkling of the ashes of a heifer) would still sanctify defiled persons, as such ceremonies might still be carried out in Jewish sects at the time during which the author of Hebrews was writing, is unnecessary. The present tense (aspect) in New Testament Greek is much more flexible. The present tense (ἁγιάζει) could be used here simply for dramatic effect or vividness."

It is at this point that premillennial theologians exhibit differences. A. C. Gaebelein expressed, perhaps, the majority opinion when he wrote: "While the sacrifices Israel brought once had a prospective meaning, the sacrifices brought in the millennial Temple have a retrospective meaning."¹⁹ Ezekiel, however, does not say that animals will be offered for a "memorial" of Messiah's death. Rather, they will be for "atonement" (45:15, 17, 20; cf. 43:20, 26).

The Hebrew word used to describe the purpose of these sacrifices in Ezekiel 45:15, 17, and 20 is the *piel* form of *kaphar*. . . . But this is precisely the word used in the Pentateuchal description of the OT sacrifices to indicate their . . . expiatory purpose (cf. Lev 6:30; 8:15; 16:6, 11, 24, 30, 32, 33, 34; Num 5:8; 15:28; 29:5). If the sacrifices mentioned in Ezekiel are to be understood literally, they must be expiatory, not memorial offerings.²⁰

The distinction between ceremonial and spiritual atonement is by no means a minor one, for it is at the heart of the basic difference between the theocracy of Israel and the Church, the Body and Bride of Christ. It also provides a more consistent hermeneutical approach for dispensational premillennialism.

In his analysis of atonement in the OT, Richard E. Averbek has shown that the Hebrew term כָּפַר, used so frequently in Leviticus, does not mean "to cover," but rather "to appease, expiate, or cleanse."

Only Christ's sacrifice was of the kind that could form the basis for eternal and spiritual salvation (Heb 9:15). But this in no way refutes the . . . efficacy in the Old Testament atonement sacrifices. Those sacrifices had to do with the covenant relationship between God and the nation of Israel. Eternal or spiritual salvation was not the issue. Therefore, the animal sacrifices of the Old Testament and the sacrifice of Christ in the New Testament were effective at their own respective [and totally different] levels.²¹

¹⁹Gaebelein, *The Prophet Ezekiel*, 312. For a listing and analysis of other 19th and early 20th century proponents of literal sacrifices in the Millennium (e.g., Adolph Saphir, William Kelly, Nathanael West, W. Haslam, Burlington B. Wade, John Fry, and H. Bonar), cf. John L. Mitchell, "The Question of Millennial Sacrifices," *BSac* 110:439 (1953) 248-67. George N. H. Peters (*The Theocratic Kingdom*, 3. 83, 88) also mentions D. N. Lord, Tyso, Shimeall, Begg, Baumgarten (in Herzog's *Encyclopedia*, "Ezekiel"), Auberlen, Hofman, and Volch.

²⁰Hoekema, *The Bible and the Future*, 204, n. 16.

²¹Richard E. Averbek, "An Exegetical Study of Leviticus 1:4 With a Discussion of the Nature of Old Testament Atonement," (unpublished M.Div. thesis; Winona Lake, IN: Grace Theological Seminary, 1977) 68. Personal communication with Averbek in February, 1985, indicated several modifications in his thesis which are reflected in the present study. He prefers the term "quasi-physical" to describe OT sacrifice and ritual, his understanding being bound up in a thorough rethinking of the Levitical system as to its perspectives, details, and theological implications.

With respect to the millennium, Averbeck concludes:

This accords well with the issue of the millennial sacrifices mentioned in Ezekiel. These rituals will not be memorials. They will atone . . . in the same efficacious way as the ones in Aaronic times. Why will this be necessary? Because God will again be dwelling, in His glory, among [mortal] men. . . . Christ did not shed His blood for the cleansing of any physical altar. Therefore, the special rite for the yearly cleansing of the millennial sanctuary will be required (Ezek 45:18–20). Regular sacrifices *will* be reinstituted in the millennium.²²

In the light of these considerations, it is significant that Anthony A. Hoekema, a contemporary amillennial theologian, levels one of his heaviest criticisms of premillennialism at this very point:

Extremely significant is the note on page 888 of the *New Scofield Bible* which suggests the following as a possible interpretation of the sacrifices mentioned in these chapters of Ezekiel's prophecy: "The reference to sacrifices is not to be taken literally, in view of the putting away of such offerings, but is rather to be regarded as a presentation of the worship of redeemed Israel, in her own land and in the millennial temple, using the terms with which the Jews were familiar in Ezekiel's day." These words convey a far-reaching concession on the part of dispensationalists. If the sacrifices are not to be taken literally, why should we take the temple literally? It would seem that the dispensational principle of the literal interpretation of Old Testament prophecy is here abandoned, and that a crucial foundation stone for the entire dispensational system has here been set aside!²³

Hoekema's objection is well taken. However, he assumes, along with many nondispensational theologians, that animal sacrifices in the millennium would involve a reinstitution of the Mosaic economy, just as if Christ had never died. Oswald T. Allis, another Reformed

²²Ibid., 68–69. In a personal communication, Averbeck suggested that the "cleansing of the sanctuary" (= "you shall make atonement for the house") during the *first* week of the *first* month constitutes the millennial form of the ancient Day of Atonement. Moshe Greenberg ("The Design and Themes of Ezekiel's Program of Restoration," 197, n. 34) notes that "Medieval Hebrew commentators (e.g., Kimchi) identify these purgations [Ezek 45:18–20] with those of the altar consecration in 43:18–26 and both with a supposed future parallel to the week-long ceremonies inaugurating the desert tabernacle (Ex 40; cf. 29:35f). By thus interpreting our passage as a one-time ceremony, they obviated the contradiction that would have otherwise arisen between Ezekiel's annual Temple purgation that occurs in the spring (first month) and that of Lev 16 (the day of atonement) that occurs in the fall."

²³Hoekema, *The Bible and the Future*, 204. The footnote cited by Hoekema in *The New Scofield Reference Bible* ([New York: Oxford, 1967] 888, n. 1) actually offers this view as the second of "two answers" to the animal sacrifice problem in Ezek 43:19 which "have been suggested." It is, nevertheless, a serious concession.

theologian, stated, for example: "Literally interpreted, this means the restoration of the Aaronic priesthood and of the Mosaic ritual of sacrifices essentially unchanged."²⁴ That this is not the case will be demonstrated next.

ISRAELITE WORSHIP UNDER THE OLD AND NEW COVENANTS CONTRASTED

Ezekiel's picture of millennial worship and the Mosaic system which had been established nine hundred years earlier exhibit fundamental differences. OT scholars have often wrestled with the significance of these differences. Andrew W. Blackwood, Jr., does not hesitate to call them "discrepancies," hastening to assure his readers that

they concern matters that make no earthly difference to Christian faith, however they may have jarred the sensibilities of our Jewish forebears. There are twenty major discrepancies between Ezekiel and the Torah. Compare 46:6f. with Numbers 28:11, for example. Here are outright contradictions in the number of bullocks, lambs, and rams and the amount of flour to be used at the new moon offering ceremonies. . . . Long ago the rabbis were driven to say that Elijah, when he came, would explain away the difficulties. They said likewise that the entire prophecy would have been excluded from the canon were it not for the devoted labor of Rabbi Hanina ben Hezekiah, a scholar of the first century A.D., who must have written an extensive commentary on Ezekiel: "Three hundred barrels of oil were provided for him [for light], and he sat in an upper chamber where he reconciled all discrepancies" (Babylonian Talmud, *Menahoth* 45a).²⁵

It is the view of the present study that there are no discrepancies within Scripture, and that God's servants today do not have to wait until Elijah appears to discover a theologically and hermeneutically satisfactory solution to this problem.

A century ago, Nathanael West listed some of the important differences between Old Covenant Israel and Millennial Israel in order to show how appropriate Ezekiel's structure will be for the Kingdom age.

If the *similarities* between [Ezekiel's] portrait of the "Many Days" of Israel in the Kingdom, and Israel's former Old Testament life, their ritual and laws, are remarkable, still more remarkable are the vast and important *differences* noted by Jews and Christians alike; differences so great as to make the [Jews], at one time, almost extrude the book

²⁴Oswald T. Allis, *Prophecy and the Church* (Philadelphia: Presbyterian and Reformed, 1945) 246; cf. 245, 248.

²⁵Blackwood, *Ezekiel: Prophecy of Hope*, 21–22.

from the sacred canon as uninspired. It is plain that these differences imply an entire revolution from the old order of things, and intimate strongly the "*vanishing away*" of the Law, to make room for the "*New Covenant*" he has elsewhere, like Jeremiah, Hosea, Isaiah, proclaimed with such spiritual force.

There are *changes* in the dimensions of the Temple so that it is neither the temple of Solomon, nor that of Zerubbabel, nor that of Herod; changes in the measures of the outer court, the gates, the walls, the grounds, and the locality of the temple itself, raised on a high mountain, and even separate from the City. The Holy Places have hardly anything like the furniture that stood in the Tabernacle of Moses or the Temple of Solomon.

There are *subtractions* also. There is no Ark of the Covenant [cf. Jer. 3:16], no Pot of Manna, no Aaron's Rod to bud, no Tables of the Law, no Cherubim, no Mercy-Seat, no Golden Candlestick, no Shew-bread, no Veil, no unapproachable Holy of Holies where the High Priest alone might enter, nor is there any High-Priest. . . . The priesthood is confined to the sons of Zadok, and only for a special purpose. There is no evening sacrifice. . . . The social, moral, and civil prescriptions enforced by Moses with such emphasis are all wanting.²⁶

William Kelly was fascinated with the fact that there will be nothing in the Millennium answering to the Feast of Pentecost.

The omission seems to me to denote how completely it had been realized in the highest sense in the Church, which, as it were, had monopolized it. That heavenly body had come in between the true Passover, and before the verification of the Tabernacles, and had, so to speak, absorbed Pentecost to itself. . . . Who but God Himself could have thought of such an omission as that of Pentecost six centuries before it was realized so unexpectedly after the ascension?²⁷

In addition to all of this, C. F. Keil, writing from a postmillennial perspective, discovered ceremonial and ritual adaptations in Ezekiel's vision of Israel's future service for God that he believed to be far more appropriate than the Mosaic structure for a post-Calvary eschatological program.

According to Ezekiel's order of feasts and sacrifices, Israel was to begin every new year of its life with a great sin-offering on the first, seventh, and fourteenth days of the first month . . . before it renewed the covenant of grace with the Lord in the paschal meal . . . and throughout the year consecrate its life to the Lord in the daily burnt-offering, through

²⁶Nathanael West, *The Thousand Years in Both Testaments* (New York: Revell, 1880) 429-30.

²⁷William Kelly, *Lectures on the Second Coming of Our Lord Jesus Christ*, 267-69. Quoted in John L. Mitchell, "The Question of Millennial Sacrifices," 260.

increased Sabbath-offerings . . . in order to live before Him a blameless, righteous, and happy life.²⁸

Keil also concluded that the shift "of the chief atoning sacrifices" from the seventh month, at the end of the religious year, to the first month (for Ezekiel completely eliminates the Feast of Trumpets and the Day of Atonement, leaving only the Feast of Tabernacles in the seventh month)

indicates that, for the Israel of the new covenant, this eternally-availing atoning sacrifice would form the foundation for all its acts of worship and keeping of feasts, as well as for the whole course of its life. It is in this that we find the Messianic feature of Ezekiel's order of sacrifices and feasts, by which it acquires a character more in accordance with the New Testament completion of the sacrificial service, which also presents itself to us in the other and still more deeply penetrating modifications of the Mosaic *torah* of sacrifice on the part of Ezekiel [which] indicates that the people offering these sacrifices will bring forth more of the fruit of sanctification in good works upon the ground of the reconciliation which it has received.²⁹

These are helpful insights, almost unique to a non-premillennial commentator, for understanding the religious structure of the millennial Kingdom age as well as the function of animal sacrifices during that time period. Unfortunately, Keil's theological position caused him to abandon the literal fulfillment of these prophecies and to denounce "M. Baumgarten, Auberlen, and other millenarians [who] express the opinion that this shadow-work will be restored after the eventual conversion of Israel to Christ, in support of which Baumgarten even appeals to the authority of the apostle to the Gentiles [Romans 11]."³⁰

MILLENNIAL SACRIFICES WILL NOT BE A BACKWARD STEP FOR ISRAEL

Consistent dispensationalism must teach the practice of animal sacrifices for a restored and regenerated Israel in the Millennium. But this raises the third major question: would such a worship system necessarily represent a great step backward for New Covenant Israel during the Kingdom age? Israel will indeed be under a New Covenant program, not the Old Covenant given to Moses which was not designed to guarantee salvation. Church communion services will no longer be observed, for they have been designed only to "proclaim the

²⁸C. F. Keil, *Commentary on the Old Testament: Ezekiel* (Grand Rapids: Eerdmans, reprint n.d.) 429.

²⁹*Ibid.*, 430.

³⁰*Ibid.*, 431.

Lord's death until he comes" (1 Cor 11:26). But after he comes, animal sacrifices within a New Covenant structure, endorsed (though not performed—cf. John 4:2 for a possible analogy with the church ordinance of water baptism) by the living Lamb of God, will constitute a gigantic step forward for Israel, not a reversion to "weak and beggarly elements" (Gal 4:9) which actually enslaved the nation because of its unregenerate misuse of the Law.

John A. Sproule has pointed to the principle of progressive revelation as a guarantee that millennial Israel will have the entire NT available to them, including the Book of Hebrews.³¹ The two witnesses (Revelation 11), the 144,000 (Revelation 7), and the Zadokian teaching priests functioning in the millennial temple (Ezekiel 40–48) will therefore know considerably more than John the Baptist, Apollos, the apostle Paul (who probably never read the book of Revelation), and even the apostle John. They will know about the full and finished work of the Lord Jesus Christ. They will see no conflict between Ezekiel and Hebrews. They will realize that the omission of a high priest in Ezekiel 40–48 was not a mistake, just as it is now realized that the omission of a genealogy for Melchizedek in Genesis 14 was not a mistake (cf. Hebrews 7).³² Rather, they will recognize this omission as God's way of opening the door to the Melchizedekian High Priest of Ps 110:4 (cf. Ezek 21:26–27; Zech 6:13: "He will be a priest on His throne"), whose visible presence on earth during the coming Kingdom age will be the ultimate answer to this dilemma of the ages.

Believing Jews will experience regeneration and sanctification just as Christians do today, by the grace of God and through faith in the Lord Jesus. These future Jewish believers will not be glorified through seeing Jesus at his coming and in his Kingdom any more than the disciples in the Upper Room were glorified when they saw their resurrected Lord. However, the concept of progressive revelation guarantees that the New Covenant theocracy will begin with more knowledge than the Church did at Pentecost. Yet this theocracy will retain its distinctive Israelite characteristics—a promised land, a temple, appropriate animal sacrifices, and an earthly Zadokian priesthood (in that day visibly subordinate to Jesus Christ the Melchizedekian High Priest).

These sacrifices, illumined by a corporate understanding of the true significance of the Lamb of God who took away the sin of the world, will be appreciated all the more for what they can and cannot accomplish for the offerer. For non-glorified millennial Israel and her Gentile proselytes throughout the world (e.g., Psalm 87; Isa 60:1–14;

³¹Personal communication, February, 1985.

³²Cf. Bruce, *The Epistle to the Hebrews*, 136–38.

Zech 8:20–23), the continued presence of a sin nature will call for constant instruction and exhortation in revealed truth. Not even a perfect government will automatically solve this deep, universal problem. In distinction from the perfection of the eternal state as described in Revelation 21–22, Christ will “rule all the nations with a rod of iron” (Rev 12:5; 2:27; 19:15) with strict controls, especially in religious practices (cf. Zech 14:16–21). Even though outward submission to these religious forms will not necessarily demonstrate a regenerate heart (which has been true in every age of human history), it will guarantee protection from physical penalties and temporal judgments. Those who love the Christ will exhibit a genuine spirit of submission to his government. But those who do not truly love him will follow Satan (even as Judas Iscariot betrayed Christ after years of observing his perfect leadership) in global rebellion at the end of his righteous reign, and will be destroyed in cosmic fire (Rev 20:7–9).

CONCLUSION

How can vital spiritual instruction be accomplished for citizens of the millennial Kingdom age through a system of animal sacrifices? If it is theoretically possible (though sadly rare) for the Church today to achieve a spiritual, symbolic, and pedagogic balance in the use of bread and cup in the Eucharist, then it will be all the more possible for regenerated Israel to attain the divinely intended balance between form and content, lip and heart, hand and soul, within the structures of the New Covenant. It is not only possible, but prophetically certain, that millennial animal sacrifices will be used in a God-honoring way (e.g., Ps 51:15–19; Heb 11:4) by a regenerated, chosen nation before the inauguration of the eternal state when animals will presumably no longer exist.

Before the heavens and the earth flee away from him who sits upon the Great White Throne (Rev 20:11), God will provide a final demonstration of the validity of animal sacrifices as an instructional and disciplinary instrument for Israel. The entire world will see the true purpose of this system. Of course, the system never has and never will function on the level of Calvary's Cross, where infinite and eternal guilt was dealt with once and for all. But the system did accomplish, under God, some very important pedagogical and disciplinary purposes for Israel under the Old Covenant (Gal 4:1–7). There is good reason to believe that it will yet again, and far more successfully from a pedagogical standpoint, function on the level of quasi-physical and thus purely temporal cleansing and forgiveness (cf. Heb 9:13) within the strict limits of the national theocracy of Israel during the one thousand years of Christ's reign upon the earth in accordance with the terms of the New Covenant.

THE BOOK OF LIFE

CHARLES R. SMITH

Examination of the passages in the OT and the NT speaking of "the book of life" and related phrases reveals that early in the OT the "book" was related to recipients of conditional covenantal blessings. However, by the end of the OT period, there was the beginning of a change of significance pointing to the "book" as a list of the recipients of the unconditional blessing of eternal life. This significance dominates the NT use of the phrase.

* * *

INTRODUCTION

SEVERAL frequently asked questions provide the framework for this introductory study. These concern (1) whether the Bible mentions more than one book of life, (2) whose names are written in it, (3) when the names are written in it, and (4) whether names are blotted out of the book.

IS THERE ONLY ONE BOOK OF LIFE?

The Bible refers to several different kinds of divine records. Some passages refer to a list of names, some to events, and some to a record of deeds. Bible students have suggested a wide variety of classifications, but the following adequately summarize the interpretive options:

1. A list of elect saints, from which no names are ever removed.¹
2. A list of conditionally elected saints, from which those who fail to endure are expunged.²
3. A list of true believers, from which the names of apostates are later removed.³

¹M. Rist, "Life, Book of," *Interpreter's Dictionary of the Bible* (New York: Abingdon, 1962) 3. 130. I wish to express appreciation to my colleagues David Turner and Donald Fowler for supplying me with abundant bibliographic resources for this topic.

²Robert Shank, *Elect in the Son* (Springfield: Westcott, 1970) 207ff.

³Robert Shank, *Life in the Son* (Springfield: Westcott, 1960) 281, 365.

4. A list of professing believers, from which false professors are eventually erased.⁴
5. A list of all humans, from which the names of unbelievers are ultimately blotted.⁵
6. A "book of the living," listing those who are physically alive.⁶
7. A book listing those who are to be the recipients of covenant blessings.⁷
8. Books of deeds, reserved for use in judgment.⁸
9. Books of destiny which contain records of decreed events.⁹

The last two classifications describe those passages which refer to records of deeds or events, not lists of persons. Though there are other more general allusions, especially to records of future events (Ezek 2:8–3:3, Rev 5:1, 10:8–11), the following are the seven most important references to such lists.¹⁰

- Neh 13:14 "Wipe not out ["do not blot out," *NASB, NIV*] my good deeds that I have done."
- Ps 58:8 "My tears . . . are they not in thy book?"
- Ps 139:16 "In thy book all my members ["days," *ASV, NASB, RSV, NIV*] were written . . . when as yet there was none of them."
- Dan 7:10 "The judgment was set and the books were opened." (These are interpreted as books of deeds, not names, based primarily on the plural and the analogy with Rev 20:12.)
- Dan 10:21 "I will shew thee that which is noted in the scripture of truth ["writing of truth," *ASV, NASB*; "book of truth," *RSV, NIV*]."
- Mal 3:16 "A book of remembrance was written before Him for ["of," *RSV*, "concerning," *NIV*] them that feared the Lord."
- Rev 20:12 "And the books were opened . . . and the dead were judged out of those things which were written in the books, according to their works."

⁴William Mitchell Ramsay, *Letters to the Seven Churches of Asia* (London: Hodder, n.d.) 385.

⁵Kenneth Leroy Kreidler, "The Book of Life: Revelation 3:5" (unpublished monograph, Winona Lake, IN: Grace Theological Seminary, 1959) 21, and John F. Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody, 1966) 82.

⁶E. W. Smith, "Book of Life," *The International Standard Bible Encyclopedia*, gen. ed. Geoffrey W. Bromiley, (revised edition; Grand Rapids: Eerdmans, 1979) 1. 534.

⁷J. B. Lightfoot, *Saint Paul's Epistle to the Philippians* (reprint; Grand Rapids: Zondervan, 1956) 159.

⁸Rist, "Life, Book of," 3. 130.

⁹Jan Holman, "Analysis of the Text of Ps 139," *BZ* 14 (1970) 199.

¹⁰Except as noted, all quotations are from the *KJV*. Significant differences in the *ASV, NASB, RSV*, and *NIV* are always noted.

It should be apparent that these references to lists of deeds or events are not of primary concern in answering questions about the book of life. In answering these questions attention must be focused on those references which refer to lists of persons or names. The following sixteen references will provide the necessary data.

- Exod 32:32 "Blot me . . . out of thy book which thou has written."
 Exod 32:33 "Whosoever has sinned . . . him will I blot out of my book."
 Ps 69:28 "Let them [my adversaries] be blotted out of the book of the living ["book of life," *ASV*, *NASB*, *NIV*] and not be written with the righteous."
 Isa 4:3 "He that is left in Zion . . . shall be called holy, even every one that is written among the living ["everyone who is recorded for life," *NASB*, *RSV*] in Jerusalem."
 Ezek 13:9 "They [false prophets] shall not be . . . written in the writing of the house of Israel."
 Dan 12:1 "Thy people shall be delivered, everyone that shall be found written in the book."
 Luke 10:20 "But rather rejoice, because your names are written in heaven."
 Phil 4:3 "My fellow labourers whose names are in the book of life."
 Heb 12:23 "To the general assembly and church of the firstborn, which ["whose names," *NIV*] are written ["enrolled," *ASV*, *RSV*, *NASB*] in heaven."
 Rev 3:5 "He that overcometh . . . I will not ["never," *NIV*] blot out his name out of the book of life."
 Rev 13:8 "And all . . . shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world ["written from the foundation of the world in the book of life of the Lamb that hath been slain," *ASV*, essentially the same in *NASB*, *RSV*].
 Rev 17:8 "They shall wonder, whose names were not written in the book of life from the foundation of the world."
 Rev 20:12 "And another book was opened, which is the book of life."
 Rev 20:15 "And whosoever was not found written in the book of life was cast into the lake of fire."
 Rev 21:27 "And there shall in no wise enter . . . but they which are written in the Lamb's book of life."
 Rev 22:19 "God shall take away his part out of the book ["tree," *ASV*, *NASB*, *RSV*, *NIV*] of life."

There is a general consensus that all of the NT references to the book of life, including Luke 10:20 and Heb 12:23 which do not use

the exact phrase, designate the same book. The real question concerns the interpretation of the five OT passages in the list above (Exod 32:32, 33; Ps 69:28; Isa 4:3; Ezek 13:9; and Dan 12:1).

There are some scholars who understand all of these OT passages as referring to the same book of life which is mentioned in the NT. But this is difficult to square with (1) the reference in Ezek 13:9 to not being "written in the writing of the house of Israel," (2) the apparent allusions to the loss of physical life ("blotted out of the book of the living," Ps 69:28; "He that is left in Zion . . . written among the living," Isa 4:3), and (3) the emphasis upon and even the threat of being blotted out of the book (Exod 32:32, 33, Ps 69:28, Isa 4:3, and possibly Ezek 13:9). In the nine NT references to the book of life, only one passage mentions blotting, and that one reference is best interpreted as denying such a possibility.

Perhaps the most usual interpretation of these OT verses (especially Exod 32:32, 33, and Ps 69:28) is that they are metaphorical references to physical life.¹¹ This is clearly the interpretation implied by the translation of Ps 69:28 in the *KJV* and *RSV*, and of Isa 4:3 in the *KJV* and *NIV*. These translations refer to those who are listed among "the living." In this approach, to be "blotted out of the book of the living" is simply a reference to the loss of physical life.¹² The *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* asserts that in Exod 32:32 Moses "meant nothing so foolish or absurd as to offer to forfeit eternal life in the world to come, but only that he, and not they, should be cut off from the world and brought to an untimely end."¹³

The greatest difficulty in understanding these OT passages as referring to physical life alone is the fact that being "written" is linked with righteousness, and not being written is linked with sin. In Ps 69:28, being "blotted out of the book of the living" is equated with "not being written with the *righteous*" (not with "not being written with the *living*"). In Exod 32:33 it is only those who have sinned (obviously in some very special form of rebelliousness), who are to be blotted out. MacClaren suggests that the blotting of names "is not only to kill, but to exclude from the national community, and so from all the privileges of the people of God."¹⁴ The deliverance

¹¹Ernest W. Lee, "The Book Which God Has Written" (unpublished monograph, Winona Lake, IN: Grace Theological Seminary, 1955) 24-28, 42-51.

¹²L. Kaiser, "Blot," *The International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids: Eerdmans, 1955) 1. 490.

¹³"Book of Life," *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, eds. John McClintock and James Strong (New York: Harper, 1894) 1. 852.

¹⁴Alexander MacClaren, "Psalms," in *The Expositors Bible*, ed. W. Robertson Nicoll (London: Hodden and Stoughton, 1893) 3. 182.

mentioned in Dan 12:1 may refer only to physical preservation through the great tribulation that is described, but it is usually understood as indicating much more than this.¹⁵

A much better approach is to understand these OT passages as metaphorical references to a book of covenant blessings. Lightfoot asserts that "the 'book of life' in the figurative language of the Old Testament is the register of the covenant people, . . . hence to be blotted out of the book of the living means to forfeit the privileges of the theocracy; to be shut out from God's favor."¹⁶ The view presented in the *Self-Interpreting Bible* in regard to Exod 32:32–33 is very close to this interpretation:

God, to test and evidence his mediatorial qualifications, had offered to Moses, ver. 10, to make a great nation; but that honour he resigns, nay deprecates, for the sake of the poor ungrateful people whom he was sent to deliver, and prays that rather than be aggrandized by the rejection of the nation, he may be blotted, not out of the book of life, but out of the book of national genealogy, honour, and possession.¹⁷

Since the Mosaic Covenant promised blessings, including long life, conditioned on obedience, a person's name could be blotted from a list of covenant blessings if he failed to fulfill the conditions prescribed by the covenant.

This interpretation adequately answers the objections raised against the other views. It allows an analogy with the later references to the book of life since both books designate the recipients of special divine blessings. It also explains the emphasis on physical life, the reference to being "written in the writing of the house of Israel" (Ezek 13:9), and the possibility and threat of being blotted from the book.

In view of the preceding considerations, it is apparent that there is a unifying factor in all of the references under discussion. It is unlikely that any refer to mere physical life alone. Rather, all specify the recipients of special divine blessings. But it is also apparent that there is a progression of revelation concerning the significance of the concept. Though the early emphasis was clearly on physical life and temporal blessings, possibly by the end of the OT (Dan 12:1), and certainly throughout the NT period, the concept of a divine register listing those slated for covenantal blessings clearly indicated a list of those selected before the foundation of the world (Rev 17:8) for the

¹⁵Robert Henry Charles, ed., *Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon, 1913) 2. 216, n. 3.

¹⁶Lightfoot, *Saint Paul's Epistle to the Philippians*, 159.

¹⁷"Exodus 32:32–33," *Self-Interpreting Bible*, ed. John H. Vincent *et al.* (Saint Louis: The Bible Educational Society, 1811) 352.

irrevocable covenantal blessing of eternal life (Rev 3:5, 20:15). While there is a degree of continuity, the change of emphasis requires the later book to be significantly different from the book of the earlier references. From this perspective one could say that there are two books of life, one being a book of covenantal blessings emphasizing the temporal aspects of divine blessing, and the other being a book of covenantal blessing emphasizing the eternal aspects.

On the other hand, since the nine NT references (and possibly Dan 12:1) establish the concept of the book of life as a book determinative of eternal blessings (a significance not implied by the earlier references), there is certainly only one such book. This understanding harmonizes perfectly with the translation of the *KJV* where the term "book of life" is used only in the NT and only to designate what may be called the "book of *eternal* life."¹⁸ The OT book of covenantal blessings is labeled only as "the book of the living" (Ps 69:28, cf. Isa 4:3) or as "thy book" (Exod 32:32), "my book" (Exod 32:33), the "writing of the house of Israel" (Ezek 13:9), or simply as "the book" (Dan 12:1).

Thus, the OT refers to several divine registers or books. These include lists of deeds, events and names. When names are mentioned the reference is to those who are the slated recipients of covenantal blessings. Under a covenant specifying conditional blessings a forfeiture of these blessings is envisioned as a blotting from such a list.¹⁹ The primary emphasis of this blotting is upon the loss of physical life and other temporal blessings, though the loss (or blessing of continued listing) may extend beyond the temporal. However, the NT focuses on the unconditionally covenanted blessing of eternal life.²⁰ The NT book of life, therefore, is significantly different from the other books that are mentioned and thus there is only one "book of life" which is a register of those chosen for eternal blessings. All of the following discussion will focus on *this* book of life—the register of the elect.

¹⁸Walter Scott (*Exposition of the Revelation of Jesus Christ* [London: Pickering and Inglis, n.d.] 76ff) believes that there are two books of life in Revelation, one being a book of professors from which names are erased, and another containing only true believers. This view is contradicted by the unity of the book and misunderstands Rev 3:5. It will not here be further evaluated.

¹⁹This accords well with statements in Deut 29:18–28 about a covenant-breaker being punished by having "all the curses that are written in this book" (cf. Rev 22:19) brought upon him and by having the Lord "blot out his name from under heaven."

²⁰A note in the *NIV Study Bible* (Kenneth L. Barker, gen. ed. [Grand Rapids: Zondervan, 1985] 857) implies this understanding of the progress in significance of the term.

WHOSE NAMES ARE WRITTEN IN THE BOOK?

The most common answers to this question are: (1) all humans, (2) all professing believers, (3) all believers, including those who will fall away unto damnation, and (4) all of the elect.

The view that all humans are listed²¹ requires a later blotting of the names of those who do not believe and thus is contradicted by the fact that names are never removed from the NT book of life (see below). It is also contradicted by Jesus' statement to the seventy-two in Luke 10:20. If the names of all living humans were written in heaven there would be no point in telling any living person to rejoice because his name is written in heaven! Casting out demons at the command of Jesus (Luke 10:17–20), while not a proof of election, would be far more comforting and assuring than that which is true of all humans! The same conclusion would be required by several other NT statements. Paul, for example, referred to his "fellowlabourers whose names are written in the book of life" (Phil 4:3). But if the names of all humans are in the book until removed at death (or later?) then all of Paul's contemporaries—including Annas, Caiphas, Hymenaeus, and Alexander—were also written in the book! On this premise, Paul's statement could not point to a distinction or provide comfort for believers. Furthermore, Rev 13:8 and 17:8 specifically refer to people still alive on the earth whose names are not written in the book of life.

The second and third views, that the names of all *professing* believers or of all who believe and then later apostatize are recorded in the book, also require a later removal of the false professors or apostates and thus do not fit with the NT data. Nearly all of the arguments and references used in objecting to the preceding view are equally applicable against these views. For example, if the names of mere professing believers are recorded in heaven only to be removed at death, or if one's name could be removed because of a failure of faith, or apostasy, then Jesus' remark about names being recorded in heaven could provide no enduring assurance.

The fourth view, that only the elect, those destined for eternal blessings, are recorded in the book, is the only answer that is consistent with the biblical data. This answer is required (1) by the fact that the other alternatives have been shown to be invalid, (2) by the biblical assertions that one's eternal destiny is determined by the presence or absence of his name in the book of life (Rev 20:15 and 21:27), and (3) by the answers to the other questions addressed in this article.

²¹ Walvoord, *The Revelation of Jesus Christ*, 82.

WHEN WERE, OR WHEN ARE, NAMES ENTERED?

This is probably the easiest to answer of the questions under consideration in this article. Only three answers are commonly suggested: (1) at birth, (2) at the time of salvation, or (3) at the time of election before the foundation of the world.²²

Support for the belief that names are entered at the moment of salvation is not derived directly from any biblical statement. For example, without biblical documentation, Owen says that the answer as to when the names are inserted is "most unquestionably, when by faith in Christ, they were brought to realize their lost condition, and . . . were restored."²³ Support for this view is often derived from a theological reticence to allow a pre-creation election, and from popular hymnody: "There's a new name written down in glory, and it's mine, oh yes it's mine!"

The belief that a listing in a book was determined before the foundation of the world is specifically required by Rev 17:8.²⁴ This verse speaks of names written in the book of life "from the foundation of the world." Thus, it is clear that names are not added at salvation, but were recorded before creation. This fits exactly with other biblical statements. Eph 1:4, for example, states that God "chose us in him before the foundation of the world," or as *NIV* translates, "For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons." In view of Rev 17:8 one could add, ". . . and recorded our names in the book of life, his register of those chosen to be the special recipients of his grace."

ARE NAMES EVER BLOTTED FROM THE BOOK OF LIFE?

Obviously, there are only two possible answers to this question. Those who answer in the affirmative typically build their argument upon one or more of the following considerations.

²²The belief that names are entered when physical life begins need not be considered here since it understands that the names of *all* humans are entered when life begins. Thus it has already been ruled out in the answer to the previous question. The book does *not* contain the names of all living humans.

²³John Owen, *A Commentary, Critical, Expository, and Practical, on the Gospel of Luke* (New York: Leavitt and Allen, 1864) 145. R. C. H. Lenski (*The Interpretation of St. John's Revelation* [Minneapolis: Augsburg, 1943] 134) also affirms that one's name was entered "when he was first begotten of the Spirit and of the Word."

²⁴This belief may possibly also be required by Rev 13:8. In this verse the phrase "from the foundations of the world" has been taken by *KJV* and *NIV* as modifying "the Lamb that has been slain," but by *ASV*, *NASB* and *RSV* as modifying "the book of life." The arguments are inconclusive and in view of the unambiguous statement in Rev 17:8 they need not be evaluated in this discussion.

1. They understand the book or writing mentioned in Exod 32:32–33, Ps 69:28, and Ezek 13:9 as carrying the same significance as the NT references to the book of life. But it has already been demonstrated that while the OT book certainly foreshadows the NT book, it is erroneous to equate wholly the two.

2. They believe that the names of all humans or of merely professing believers are recorded in the book. These assumptions have already been shown to be unbiblical.

3. They believe that “the blotting out of names never occurs during this life, but at the judgment seat of Christ. It has to do with rewards not with eternal life.”²⁵ The clear statements of Rev 20:14–15 refute this concept.

4. They believe that true believers may lose their salvation. This may be founded upon a doctrine of conditional election, that is, the elect are those whose persistence in faith has been foreseen, thus allowing the possibility of regeneration for some who were not elected; or upon a doctrine of “corporate salvation” which effectively denies individual election. The *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* asserts that the fact that names are recorded in heaven by no means implies a certainty of salvation, “but only that at that time the persons were on the list, from which (as in Rev. 3:5) the names of unworthy members might be erased.”²⁶ In response to these ideas it is sufficient to note that only the names of the elect are entered in the book and that the never-entered names of apostates cannot be removed (cf. the argument above concerning whose names are written in the NT book of life).

5. They believe that Rev 22:19 and/or Rev 3:5 threaten the removal of names from the book of life. The interpretation of these verses is the crux of this issue, and the following paragraphs will examine their significance.

Rev 22:19 is probably the most frequently cited verse in support of the view that names may be blotted from the book of life. The support wholly vanishes, however, when one examines any recognized

²⁵M. R. DeHaan, *The Lamb's Book of Life* (Grand Rapids: Radio Bible Class, n.d.) 17.

²⁶“Book of Life,” *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, 1. 852. A variation is suggested by F. C. Jennings (*Studies in Revelation* [New York: Loizeaux, 1937] 126) who has argued that Rev 3:5 views the book from a human perspective which cannot distinguish mere profession from genuine possession of salvation, whereas the later references are from the divine perspective. Robert H. Mounce (*The Book of Revelation* [NICNT; Grand Rapids: 1977] 113–14) avoids any consideration of the theological significance of the blotting by asserting that “it is hermeneutically unsound to base theological doctrine solely on either parables or apocalyptic imagery.” The statement is valid but it omits the equally valid point that imagery should be interpreted in harmony with other revelation—not just ignored.

English version other than the *KJV*. It is well-known among Bible scholars that there is absolutely *no* Greek manuscript support for the *KJV*'s rendering of this verse.²⁷ All of the Greek manuscripts have "tree of life," not "book of life." Rev 22:18, 19 simply affirms that unbelievers who rob this book of its authority by adding to it or by taking from it shall have the plagues of the book "added to" them and the blessings of the book "taken away from" them. Among the blessings to be withheld are access to the tree of life and to the holy city. The tree of life symbolizes the availability of eternal life in both the opening and closing paragraphs of the Bible. Therefore, though Rev 22:19 may be difficult to understand, it cannot be used as a basis for any doctrine suggesting that names may be blotted from the book of life.

The interpretation of Rev 3:5 is really the crucial issue in answering the question under discussion. The verse states: "He that overcometh . . . I will not [or "never," *NIV*] blot out his name out of the book of life." Many have concluded that this teaches that if Christians "are defeated and they die in their sins, their names shall be blotted out from the book of life."²⁸ But in addition to its theological problems this interpretation *assumes* (1) that the phrase "he that overcometh" describes a special class of Christians, and (2) that the statement is a threat of removal rather than a promise negating any possibility of removal.

It is more in keeping with the context and Johannine theology to understand an "overcomer" as a term meaning "true believer," or "Christian," not a mere professor. This seems to be the obvious intent of the passage. In Rev 2:11, for example, the overcomer is one who will "not be hurt of (by) the second death." This is true of all believers, not just of especially faithful or especially spiritual believers. Later the second death is equated with being cast into the lake of fire, which is possible only for those "not found written in the book of life" (Rev 20:14–15) and is not a possibility for any Christian. As Ryrie has noted, "An overcomer is not someone who has some special power in the Christian life or someone who has learned some secret

²⁷The translators of the *KJV* used a printed edition of the Greek NT that was based, with several intermediate editions, upon the text published by Erasmus in 1516. When he prepared his text Erasmus did not have any Greek manuscripts containing the closing verses of the NT. Accordingly, he simply made up his Greek text for these verses by translating back from the Latin. For Rev 22:19 he had no Greek manuscript containing the phrase "book of life," and none has been discovered since that time. See Bruce M. Metzger, *The Text of the New Testament* (2d edition; New York and Oxford: Oxford University, 1968) 101–2.

²⁸Apostolos Makrakis, *Interpretation of the Book of Revelation* (Chicago: Hellenic Christian Educational Society, 1948) 104. See also Lenski, *The Interpretation of St. John's Revelation*, 136–37.

of victory. John himself defined an overcomer as a believer in Christ (1 John 5:4–5). Thus every Christian is an overcomer.”²⁹ The statement of 1 John 5:4–5 is as follows: “For everyone born of God has overcome the world. This is the victory that has overcome the world, even our faith. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God” (*NIV*).

The grammar and context of the verse also suggest that Rev 3:5 should be understood as a strong promise denying any possibility of blotting, rather than as a warning or threat of an ominous potentiality. The negative involved is the emphatic double negative, οὐ μὴ.³⁰ It is not a threat; rather it is an emphatic promise that the names of overcomers (i.e., Christians) will *never*, under any circumstances, be blotted from the book. The same emphatic negation is employed in two of the other promises to the overcomers. Rev 2:11 says that the overcomer “shall not be hurt [“at all,” *NIV*] by the second death.” As noted above, this is a positive promise in agreement with Rev 20:14–15 where being hurt by the second death and being listed in the book of life are at opposite poles and mark the ultimate distinction between believers and unbelievers. Similarly, Rev 3:12 promises that each overcomer will become a “pillar in the temple of my God and he shall go no more out” [“never shall he go out of it,” *RSV*]. None of these three promises employing the emphatic double negative are to be understood as threats.

In view of these considerations it may be concluded that the answer to the question, “Are names ever blotted from the book of life?”, requires an emphatic negative—even a double negative (οὐ μὴ)—by no means!

CONCLUSIONS

This study has argued that the OT allusions to a register of names refer to those who are slated for covenant blessings, with a primary focus on the temporal blessings associated with physical life.

²⁹Charles Caldwell Ryrie, *Revelation* (Chicago: Moody, 1968) 22–23. Cf. James E. Rosscup, “The Overcomer of the Apocalypse,” *GTJ* 3 (1982) 261–86. J. William Fuller (“‘I Will Not Erase His Name From the Book of Life’ (Revelation 3:5),” *JETS* 26 [1983] 299) has argued that the reference to the overcomer “implies that the victory is on an individual basis, that not all Christians attain it.” He reasons that “a command that everyone keeps is superfluous, and a reward that everyone receives for a virtue that everyone has is nonsense.” The reasoning is valid, but the conclusion is not true since the argument is based on false premises. A number of NT passages make it clear that many who consider themselves Christians are not in reality such and do fall away. They are not overcomers.

³⁰See H. E. Dana and J. R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1953) 172.

These references do not convey the full import of the later NT statements regarding the book of life. However, they foreshadow the later significance. While names could be removed from a list of recipients of temporal, conditional covenantal blessings, names could never be removed from a list of recipients of eternal, unconditional covenantal blessings.

On the basis of these considerations it may be concluded that there is only one book of life which lists the names of those who are chosen and predestined for eternal life. This book has never contained the names of all humans, or of all professing believers, or of "believers" who later "lose" their salvation, but only the names of all the elect. The names are not entered at birth or at the time of salvation, but were all entered "before the foundation of the world." These names are never blotted from this register.

THE PROPHET'S WATCHWORD: DAY OF THE LORD

RICHARD L. MAYHUE

The biblical phrase "Day of the Lord" is a key phrase in understanding God's revelation about the future. The NT writers' use of this phrase rested upon their understanding of the OT prophets. A survey of the OT indicates that it was used by the prophets when speaking of both near historical and future eschatological events. The NT writers picked up on the eschatological use and applied the phrase both to the judgment which will climax the Tribulation period and the judgment which will usher in the new earth.

* * *

INTRODUCTION

THE phrase "Day of the Lord" (DOL) embodies one of the major strands woven throughout the fabric of biblical prophecy. Without a clear understanding of DOL, the pattern of God's plan for the future is obscure.

DOL appears in four uncontested NT passages (Acts 2:20, 1 Thess 5:2, 2 Thess 2:2, and 2 Pet 3:10). However, OT prophets actually wrote more about DOL. The OT provided the basis for whatever Peter and Paul understood about DOL. Beecher argued that,

All doctrines in regard to the millennium, the second coming of Christ, and the final judgment depend greatly on the passages in the New Testament that use the formulas, "the day of the Lord," "the day of our Lord," "that day," and the like; such passages, for example, as 2 Pet. iii:10, 1 Thess. v:2, 1 Cor. i:8, v:5, 2 Cor. i:14, 2 Thess. i:10, 2 Tim. i:12, Matt. xxv:13, etc. The meaning of these passages is, in turn, greatly dependent on the relations that exist, both in ideas and in phraseology, between them and the texts in the Old Testament that speak of "the day of the Lord," that is, "the day of Jehovah." Necessarily, the study of these places in the Old Testament will be profitable, both in itself and for the light it throws on New Testament eschatology.¹

¹W. J. Beecher, "The Day of Jehovah in Joel," *The Homiletic Review* 18 (1889)

Accordingly, this study will first evaluate the OT data concerning DOL. The pattern that emerges will then be used as an aid in the interpretation of the NT uses of this phrase.

CHALLENGES

Many contrasts appear which at first seem to be contradictory. In various DOL texts contemporary history is in view (Isa 13:6, Joel 1:15), but in other texts there are predictions that clearly relate to the future (2 Thess 2:2, 2 Pet 3:10). Most passages speak of God's judgments, but some are tied closely to God's blessing (Zech 14:1-21). Sometimes DOL is used of a time when the nations will be punished (Obad 15), but at other times it is used of the punishment of Israel (Joel 1:15); yet it seemingly leads to Israel's restoration with the Messiah as her king (Zech 14:1-21). A survey of the literature written on DOL reveals a plethora of opinions on how to reconcile these diverse observations. These following examples illustrate some of the tensions.

Is the DOL fulfilled historically or eschatologically? Bess writes, "It must be made clear that the expression 'the day of Jehovah' is throughout Scripture an eschatological term. It may not be interpreted as predictive of a time in Israel's history future to the writer but now having had its historical fulfillment."² However, Payne argues that DOL is such a broad term that only context can determine its precise meaning in a given passage.³

Is DOL a twenty-four hour period or longer? Licht suggests that God will act suddenly and decisively in a single day.⁴ But Saucy concludes that, "The day of the Lord . . . represents the whole series of events beginning with the outpouring of God's judgment during the Great Tribulation and continuing until the final transformation with the new heavens and new earth (2 Peter 3:10)."⁵

Does DOL involve judgment or blessing? Trotter demands that DOL always refers to the execution of judgment upon the earth,⁶ while Davidson affirms that the DOL is not primarily a day of judgment but a day of joy, even though judgment always accompanies it.⁷ Yet

²S. H. Bess, "The Book of Zephaniah, A Premillennial Interpretation" (unpublished Th.M. Thesis: Grace Theological Seminary, 1953) 37.

³J. B. Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962) 465.

⁴J. Licht, "Day of the Lord," *EncJud* 5. 1388.

⁵R. L. Saucy, "The Eschatology of the Bible," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1979) 1. 107.

⁶W. Trotter, *Plain Papers on Prophetic and Other Subjects* (London: Pickering & Inglis, n.d.) 287.

⁷A. B. Davidson, *The Theology of the Old Testament* (New York: Scribner's, 1907) 374-75.

Pentecost believes that the OT passages "reveal that the idea of judgment is paramount."⁸

Because of these and other questions, this work will examine the biblical meaning of DOL in order to discern whether (1) DOL is always used to refer to the same event or if it is used of several events and whether (2) DOL has already occurred, or if it will occur in the future, or if DOL is used of both past and future events. While this study of the *Dies Irae*⁹ does not answer all the questions, it is hoped that it will provide a stimulation for further research and thinking.

OLD TESTAMENT DATA

The phrase "day of the Lord" appears nineteen times¹⁰ in the OT. The Hebrew phrases *יום יהוה* and *יום ליהוה* are both translated DOL. The LXX translates DOL as *ἡμέρα κυρίου*. The expression occurs only in six minor and two major prophets.¹¹

*Obadiah*¹²

Obadiah relates the family feud between Israel (Jacob) and Edom (Esau). Two important questions have been raised concerning Obadiah's use of DOL. First, was Obadiah written early (ca. 845 B.C.) or late (ca. 587 B.C.)? Second, does Obadiah deal only with the foreign plunder of Palestine or does the scope of the prophecy extend to a future eschatological end?

⁸J. D. Pentecost, *Things to Come* (Grand Rapids: Zondervan, 1958) 230.

⁹This term was used in the liturgy of the medieval church to describe the DOL. Thomas of Celano thus entitled his poem which depicts God's judgment. See W. Griffin, ed., *Endtime: The Doomsday Catalog* (New York: Collier, 1979) 187.

¹⁰Some erroneously conclude that there are twenty occurrences by adding Zech 14:7. A. J. Everson ("Days of Yahweh," *JBL* 93 [1974] 330) writes, "eighteen texts properly form the basic evidence." He then elaborates in n 6 the nineteen texts that this writer has cataloged. H. W. Robinson (*Inspiration and Revelation in the Old Testament* [Oxford: Clarendon, 1963] 135) proposes twenty-eight texts. In n 1 he adds Isa 34:8, 58:5, 61:2, Jer 46:10; Lam 2:22; Ezek 7:19; Zeph 1:18; 2:2; and 2:3 to the nineteen basic texts. These, for the most part (excepting Isa 58:5), seem to refer to DOL but do not use that precise terminology. L. Cerny (*The Day of Yahweh and Some Relevant Problems* [Prague: n.p., 1948] 17–21) has written the classic study of DOL in the OT from a philological and historical vantage. He includes twenty-nine texts by adding Zeph 1:8 to Robinson's list.

¹¹The texts and writing dates are as follows: Obad 15 (ca. 845 B.C.), Joel 1:15; 2:1, 11, 31 (Heb 3:4); 3:14 (Heb 4:14) (ca. 835 B.C.), Amos 5:18 (2 times), 20 (ca. 755 B.C.), Isa 2:12; 13:6, 9 (ca. 720 B.C.), Zeph 1:7, 14 (2 times) (ca. 630 B.C.), Ezek 13:5; 30:3 (ca. 580 B.C.), Zech 14:1 (ca. 520 B.C.), and Malachi 4:4 (Heb 3:23) (ca. 450 B.C.). The dates follow the chronology of H. E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody, 1968).

¹²The writer will not treat the historical context and literary structure for each book. Only where these areas are particularly helpful in understanding a DOL text will they be mentioned.

Scholarly opinion is divided on the date of Obadiah. It must be insisted, however, that Obadiah was writing before the fact of judgment, not after it occurred. I believe that Obadiah was written early and contains the first mention of DOL in the OT.¹³ Later prophets who used DOL looked to Obadiah as the initial prophecy concerning DOL.¹⁴

Was the scope of the judgment envisioned in Obad 15 near future or far future? There are those who would posit that all of Obadiah was fulfilled in the near future no later than the time of Nebuchadnezzar. For example, Henderson suggests that Obadiah refers to the Babylonian conquest of Idumea.¹⁵ However, others would extend the fulfillment of v 15 beyond the 6th century B.C. Allen makes the general assertion that its scope goes beyond 587 B.C.¹⁶ Feinberg is more specific and suggests that the time will be just before the establishment of Messiah's kingdom.¹⁷

Obad 15 is the pivotal verse in this book whose theme is the DOL experienced first by Edom and second by the nations (15–16) who walked in Edom's way. The fact that the language of vv 1–14 is singularly applied to Edom warrants a near future fulfillment—in all likelihood Nebuchadnezzar's plunder. However, the language of vv 15–21 points to the far future and the establishment of God's kingdom. There are at least five indications of this. First, the text of vv 1–14 deals with Edom alone. There is an abrupt shift in vv 15–16 to include all of the nations. Second, Edom (vv 1–14) becomes the pattern for future nations (v 16). This is an expansion of the scope of the prophecy from a national to an international matter. Third, the destruction of the nations (v 16) is an eschatological event. Fourth, Israel's restoration to vitality (vv 17–21) will occur in the fullest sense before and during the millennium. Fifth, it is stated that the kingdom will be the Lord's (v 21). In one sense the kingdom is always the

¹³See also W. C. Kaiser, Jr., *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978) 47; C. F. Keil, *The Minor Prophets* (Grand Rapids: Eerdmans, n.d.) 365; T. Laetsch, *The Minor Prophets* (St. Louis: Concordia, 1956) 203; and C. von Orelli, *The Twelve Minor Prophets* (Reprint; Minneapolis: Klock and Klock, 1977) 82, 162. Kaiser notes that the other three options are: (1) during Ahaz's reign, 743–715 B.C.; (2) when Edom invaded Judah (2 Chron 28:16–18); or (3) during the fall of Jerusalem under Nebuchadnezzar in 586 B.C. (2 Kgs 25:1–21; 2 Chron 36:15–20).

¹⁴Keil, *The Minor Prophets*, 365.

¹⁵E. Henderson, *The Books of the Twelve Minor Prophets* (London: Hamilton, Adams, and Co., 1845) 195. Kaiser (*Towards an Old Testament Theology*, 188) points to the Maccabean period.

¹⁶L. Allen, *The Books of Joel, Obadiah, Jonah and Micah* (Grand Rapids: Eerdmans, 1976) 160–61.

¹⁷C. L. Feinberg, *The Minor Prophets* (Chicago: Moody, 1976) 128.

Lord's, so what does Obadiah mean? Evidently Obadiah refers to the time when the King himself, Jesus Christ, sits upon the throne of David in Jerusalem and rules internationally with a rod of righteousness and wrath. Kaiser notes,

As for the fulfillment of this prophecy, Obadiah combined in one picture what history split into different times and events. . . . Hence the day of the Lord ran throughout the history of the kingdom of God so that it occurred in each particular judgment as evidence of its complete fulfillment which was near and approaching . . . having near and distant events, or multiple fulfillments, all being part of the single truth-intention of the author with its more immediate victory over Edom and the distant total victory of the kingdom of God.¹⁸

To summarize, Obadiah makes several contributions to the biblical pattern. It combines the near view (with particular reference to Edom, vv 1–14) with the far view (involving all the nations, vv 15–21). It predicts judgment and destruction of all the godless (vv 15–16, 18). The restoration of Israel is involved in the far view (vv 17–21) but is not evident in the near. The near is a preview, taste, and guarantee of what the far will involve in a lesser to a greater logical flow. Finally, the establishment of God's kingdom is its end (v 21).

Joel

General Observations

DOL is mentioned five times in Joel (1:15, 2:1, 2:11, 2:31, and 3:14). The details in each passage are similar, but enough differences occur to suggest that Joel begins with a very narrow historical sample (a locust plague) and expands it to include a universal, eschatological application. Unless the interpreter understands this logic and the generic nature of this prophecy, Joel is unintelligible. In 1898 Terry noted that,

The exposition of Joel has been confused and rendered unintelligible by some because of their dogmatic prepossession of the idea that "the day of Jehovah" can only mean one definite and formal act of judgment at the end of all human history. But a true prophet of Israel would see a great and terrible day of Jehovah both in a plague of locusts and a destructive invasion of hostile armies that spread the terror of conquest over land and cities.¹⁹

¹⁸Kaiser, *Towards an Old Testament Theology*, 188–89.

¹⁹M. S. Terry, *Biblical Apocalypics* (New York: Eaton & Mains, 1898) 173.

More recently George Eldon Ladd felt the same tension. He explained that, "It is practically impossible to determine where the description of the natural disaster ends and that of the eschatological enemies begins."²⁰

There are three basic interpretations of the scope of Joel's prophecy. In the first, which might be called the allegorical/eschatological, the locusts of Joel 1 and 2 are interpreted to be Israel's future enemies in general. Some particularize the four kinds of locusts.²¹ Second, in what might be called the historical/eschatological view, Joel 1:1-2:17 refers to locusts while 2:18-3:21 refers to future human invaders.²² The third view is more complex and could be described as the historical/near eschatological/far view. According to this approach, the locusts in Joel 1 are real. A near future invasion under the figure of locusts is the subject of Joel 2:1-17. Joel 2:18-27 serves as a transition from the near to the far. Joel 2:28-3:21 looks to an eschatological end.²³ I believe this third view is correct.

Themes used by Joel in his description of DOL are picked up by later prophets. The following may be noted:

Joel 1:15	Destruction	cf. Isa 13:6
Joel 2:2	Day of Darkness	cf. Zeph 1:15
Joel 2:2	Day of Clouds	cf. Zeph 1:15, Ezek 30:3
Joel 2:2	Thick Darkness	cf. Zeph 1:15
Joel 2:11, 3:4	Great	cf. Zeph 1:14, Mal 4:5
Joel 2:31, 3:3-4	Cosmic Disturbances	cf. Isa 13:10
Joel 3:4	Terrible	cf. Mal 4:5

Specific Passages

The locusts of Joel are real locusts or grasshoppers which had recently played havoc with Judah's countryside. The fields were ravaged and the harvest ruined.²⁴ This vivid evidence of destruction is the basis for Joel to warn the nation that repentance is needed lest the DOL soon come with even greater destruction (1:15). The message of Joel 1 is that natural disasters like locust plagues are mere harbingers of imminent divine destruction.

²⁰G. E. Ladd, *The Presence of the Future* (Grand Rapids: Eerdmans, 1974) 68.

²¹E. B. Pusey, *The Minor Prophets* (reprint; Grand Rapids: Baker, 1970) 146; and Young, *An Introduction to the Old Testament*, 248.

²²W. K. Price, *The Prophet Joel and the Day of the Lord* (Chicago: Moody, 1976) 38; and Otto Schmoller, *The Book of Joel*, in *Commentary on the Holy Scriptures*, ed. J. P. Lange (reprint; Grand Rapids: Zondervan, 1971) 7. 14.

²³H. Hosch ("The Concept of Prophetic Time in the Book of Joel," *JETS* 15 [1972] 32-33, 38) presents this threefold model. This writer's own thinking was confirmed by Hosch.

²⁴The similar havoc wrought on Egypt by locusts in Exod 10:14-15 should be noted.

The warning of impending disaster and the past experience of the locusts in Joel 1 are used in Joel 2 to describe the future destruction caused by an invading human army. This could refer specifically either to the Assyrians in 701 B.C. or the Babylonians in 605 B.C., or it could refer generally to both. Joel 2 supplies further details involving the uniqueness (2:2), destruction (2:3), and military emphasis (2:4–11) of DOL. These impending disasters were used by Joel as the basis of an appeal for repentance (2:12–17).

As Joel's prophecy proceeds it grows in its intensity and scope. Joel 2:18–27 functions as a transition from the near view to the far view. The events that Joel predicts in 2:28–32 will be spectacular. There will be an outpouring of God's Spirit upon all mankind (2:28–29). Cosmic disturbances will flash God's greatness from the skies (2:30–31). Repentance will be available to everyone (2:33, cf. Obad 17).

Most significant in 2:31 is the statement that the great cosmic signs will be a *prelude* to DOL ("before the great and awesome day of the LORD comes"). This seems to limit DOL in time to the very end of the eschatological tribulation period if Joel 3:15, Matt 24:29 and Rev 6:12 refer to the same event. The DOL experience at the end of the eschatological tribulation will contain unmistakable manifestations of God's greatness. There will be both physical disturbances (cf. 2 Pet 3:10) and spiritual revival. Judgment and repentance are the main themes which are stressed. It should additionally be mentioned that Peter referred to this prophecy in his great Pentecost sermon (Acts 2:16–21). Also Paul cites Joel 2:32 in Rom 10:13 as he emphasizes the way of salvation.

Joel 3:14–16 climaxes Joel's DOL prophecy as it describes an international judgment in the presence of God (3:2, 3:14). It seems to anticipate a number of NT passages, including Matt 13:41–43, 49–50; 24:37–41; 25:31–46; 2 Thess 1:9; and Rev 14:17–20. All that the locusts of Joel 1:1–14 previewed will come to its final, climactic end in the valley of Jehoshaphat (3:12), the valley of decision (3:14). Joel 3:18–20 outlines the results of DOL.

Summary

Like Obadiah, Joel is a *locus classicus* for the study of the DOL. Joel combines a near, narrow perspective relating to Judah (1:15; 2:1; 2:11) with a far, wider perspective relating to the nations (2:31; 3:14). According to Joel, DOL involves judgment and destruction of the godless (3:13). The restoration of Israel is anticipated in the far view (3:18–20) but is not evident in the near. The near (1:15) is a preview, taste, or guarantee of what the far will involve (3:2, 14). Finally, Joel views the establishment of God's kingdom as the goal of DOL (3:18–20).

Amos

The DOL prophecy of Amos 5:18, 20 needs to be understood in its historical setting. The prophet wrote to the northern ten tribes (7:10) and to King Jeroboam, predicting their future exile to Assyria (5:27; 6:14; 7:9; 7:17).

Amaziah, the priest of Bethel, accused Amos of conspiracy (7:10) and attempted to send Amos back to Judah. Amos's message of judgment conflicted with Amaziah's message of peace and prosperity. It was to Amaziah and those like him that Amos addressed his words in 5:18, 20. The people were doing evil (5:12) but nevertheless believed that the Lord was with them (5:14). God was not accepting their hypocritical sacrifices and worship (5:22). God demanded righteousness and condemned this hypocrisy (5:21–24).

These self-righteous Israelites longed mistakenly for the day of Yahweh's return which in their view would bring them blessing and prosperity. Amos's description of DOL was diametrically opposed to this view (5:18–20). According to Amos, DOL is not a day of delight but of darkness—a day of gloom not gladness. On this point Ladd observed,

The prophets often anticipate a divine visitation in the immediate future; therefore, they speak of the Day of the Lord. Amos's contemporaries entertained bright hopes of political security and economic prosperity, which they called the Day of the Lord. Amos shattered this shallow nonreligious hope with the announcement that the future holds disaster rather than security. Judgment will fall upon Damascus and the neighboring peoples; but it will also fall upon Judah and Israel for their sins. Fire will destroy Jerusalem (Amos 2:5), and Assyria and Egypt will raze Israel (3:9–11). This will be a divine visitation (4:12). "The Lord roars from Zion and utters his voice from Jerusalem" (1:2). It is therefore the Day of the Lord (5:18–20). God has indeed visited Israel in Egypt; and for this very reason he must bring a corrective judgment upon them (3:2).²⁵

The day that Amos envisioned was the fall of Samaria in 722 B.C. (2 Kings 17). Amos stresses the inevitability of this destruction (5:19–20). In Amos, DOL is not used to portray the eschatological expression of God's judgment. However, Amos does anticipate God's intervention on behalf of Israel to reestablish his kingdom (9:11–15). Amos emphasizes only the near expectation of DOL. Ezekiel seems to follow the same pattern, as will be noted later.

²⁵Ladd, *The Presence of the Future*, 66.

Isaiah

Isa 2:12 is the first mention of DOL in Isaiah's prophecy. This chapter emphasizes the future establishment of God's kingdom (2:2-4), the present sinful state of Israel (2:5-9), and the future day of reckoning (2:10-22). The prophet appears to look beyond the near to the far future in the judgment emphasis of 2:10-22, just as he had looked to the eschatological kingdom in 2:1-4. There are several indicators of millennial conditions in 2:1-4 (cf. Rev. 20:1-6). Mt. Zion will be the world capital and all the nations will come to it (2:1-2) in order to seek God's word (2:3). God will judge between the nations and war will be no more (2:4-5). This eschatological emphasis in 2:2-4 makes it reasonable to conclude that eschatological judgment is in view in 2:10-22, rather than to God's chastisement of Judah by Assyria and Babylon.²⁶

DOL is described by Isaiah as a time of universal humiliation for all who are proud (2:11, 12, 17). In contrast, the splendor of God's majesty (2:10, 19, 21) will be displayed and the Lord *alone* will be exalted in that day (2:11, 17). Isaiah's portrayals of DOL here should be interpreted as referring to that time immediately preceding the establishment of Christ's kingdom on earth. It is a day when God's majesty will be outwardly manifested (2:10, 19, 21), and the population will be driven in terror to caves for protection (2:21, cf. Rev 6:16-17).

The timing and terminology of Isa 2:21 are strikingly similar to the description of the sixth seal in Rev 6:16-17. If these passages are correlated, it can be concluded that the sixth seal is a part of DOL and occurs at the end of the Tribulation. The correlation also confirms that Isa 2:12 refers to the far future. As will be noted later, Zech 14:1 and Mal 4:5 also emphasize only the far eschatological implications of DOL.

Isaiah 13 is the next chapter to be considered. It is an oracle concerning Babylon. Isa 13:1-8 deals with God's use of Babylon as his instrument of indignation for the destruction of Israel (13:5-6). This reminds one of Habakkuk's dismay that God would do such a thing (Hab 1:2-4). The DOL was near in the mind of Isaiah (13:6), although it would not come for over one hundred years. It would be a day of destruction, terror, and pain (13:8). There is little doubt that this refers to the near eschatological event fulfilled by Babylon from 605-586 B.C.

However, there is good reason to believe that Isa 13:9-16 speaks of DOL implications for the far future. The near emphasis returns in

²⁶E. J. Young, *The Book of Isaiah*, (Grand Rapids: Eerdmans, 1972) I. 123, n 45 suggests that Isa 2:12 is eschatological.

13:17–22 where the end of Babylon is described. That the far future is described in 13:9–16 is shown by the cosmic disturbances (13:10, 13; cf. Matt 24:29; Rev 6:12–13; Joel 2:31) and the universal judgment of mankind (13:11; cf. 2:11–12). Ladd accurately describes the interplay of the near and far views:

These two visitations, the near and the far, or, as we may for convenience call them, the historical and the eschatological, are not differentiated in time. In fact, sometimes the two blend together as though they were one day. Isaiah 13 calls the day of the visitation of Babylon the Day of the Lord. The Lord is mustering a host for battle (13:4–6), he will stir up the Medes against Babylon (13:17). Therefore, men are to “wail, for the day of the Lord is near; as destruction from the Almighty it will come!” (13:6). This historical Day of the Lord is painted against the backdrop of the eschatological Day of the Lord. The Day of the Lord will bring disaster to the earth and a disruption of the heavenly order (13:9–13). Judgment will fall both upon the world of nature and upon men (13:7) when God punishes the world for its evil and the wicked for their iniquity (13:11). Here is a picture of universal judgment. The Day of the Lord is the eschatological judgment of mankind; but the two are seen as though they were one day, one visitation of God.²⁷

Isa 13:6, 9 is therefore similar to other passages previously noted which portray the DOL in one context as both a near historical and a far eschatological happening.

Zephaniah

This seventh century B.C. prophet predicted God's judgment upon Judah (1:4). This DOL prophecy pictures Judah as the sacrifice (1:7) that is offered to God by the priest Babylon. Zephaniah begins with a broad, universal perspective (1:1–3), and then narrows his focus to the immediate situation of Judah (1:4–13). Finally he returns to the universal in 1:14–18. That 1:4–13 is limited to the near future judgment upon Judah is shown by the emphasis upon Jerusalem and Judah (1:4, 10–12) and by the lack of any broad, universalistic terminology. Yet 1:1–3 and 1:14–18 speak of a far, eschatological destruction of the whole earth (especially 1:2–3, 18). Thus it is clear that like Obadiah, Joel, and Isaiah who preceded him, Zephaniah also includes both the near and far eschatological views in one context.

In vivid terms, Zephaniah 1:14 portrays DOL as a day of wrath. He further describes it as characterized by trouble and distress,

²⁷Ladd, *The Presence of the Future*, 67.

destruction and desolation, darkness and gloom, clouds and thick darkness, and trumpet and battle cry. The five pairs effectively specify what is involved in DOL wrath. The sin of Judah is clearly shown to be the reason for this judgment (1:4–6, 9, 18).

It may be concluded that Zephaniah skillfully weaves two strands of prophecy—the near future and far eschatological. At times the strands appear as one, but careful study shows that they are distinguishable. Once again Ladd's summary may be noted:

Zephaniah describes the Day of the Lord (1:7, 14) as a historical disaster at the hands of some unnamed foe (1:10–12, 16–17; 2:5–15); but he also describes it in terms of a worldwide catastrophe in which all creatures are swept off the face of the earth (1:2–3) so that nothing remains (1:18). Yet out of universal conflagration emerges a redeemed remnant (2:3, 7, 9), and beyond judgment is salvation both for Israel (3:11–20) and for the Gentiles (3:9–10).²⁸

Ezekiel

Ezekiel wrote in the midst of the near DOL judgment (13:5). He was taken captive to Babylon in 597 B.C. when Jehoiachin was exiled (1:2). Ezekiel 13 was written in 592 B.C., six years after the second phase of a three phase deportation which was finalized in 586 B.C. Here Ezekiel prophesied against false prophets (1–16) and prophetesses (17–23). They had prophesied from their own hearts (13:2) and preached an imaginary 'peace' when in fact there was no peace (13:10). Ezekiel indicts them for being like foxes among ruins (13:4). Instead of fortifying the wall, they tunneled underneath it.²⁹ They plastered the wall with whitewash in order to give the wall the appearance of strength (13:10–15). Yet God's judgment (described as rain, hail, and wind) would tear down the wall (13:10–15). Ezekiel was the only prophet who wrote during his experience of the near DOL. Later Jeremiah looked back on Jerusalem after the near DOL and cried out in terms reminiscent of DOL prophecies (Lam 2:22). It seems best to understand DOL in Ezekiel 13 as a reference to the time from the beginning of Judah's deportation in 605 B.C. to Jerusalem's razing in 586 B.C. Ezekiel 13, like Amos, speaks only about the near (in this case, present) DOL.

Writing later on in 570 B.C. (29:17), Ezekiel noted a DOL with respect to Egypt's demise (29:19–20). It is strikingly similar to Obadiah's prophecy against Edom. The fall of Jerusalem served as the historical verification for the Egyptians that what Ezekiel wrote would come to pass. God's instrument was to be Nebuchadnezzar,

²⁸Ibid., 67.

²⁹Keil, *Minor Prophets*, 165.

king of Babylon (30:10, cf. Zeph 1:7–13) in 568 B.C. Not only Egypt, but also all of the nations aligned with her were to be toppled (30:4–6).

The far eschatological application to all nations is never explicitly made in Ezekiel as in Obad 15–21. Yet Feinberg suggests that such an application may be assumed. The day of God's judgment on Egypt may be identified in principle with that day when he will call all nations to account.³⁰ Jer 46:1–26 deals similarly, yet in greater detail, with the fall of Egypt.

Zechariah

Zechariah is the first post-exilic prophet to speak explicitly of DOL. Because the Assyrian and Babylonian judgments were history, Zechariah's entire prophecy deals with the far eschatological expectation. His subject in chap. 14 is DOL and its subsequent results. The chapter states that things will get worse (14:2, 5) before they get better (14:1, 14). God will then intervene against the nations and fight on Israel's behalf (14:3–5, 12–13). This pictures Christ's return at Armageddon (cf. Joel 3, Matthew 24, Revelation 19) to establish his millennial kingdom and to claim his rightful place on the throne of David. Zechariah 14 should be read in the light of Obad 15–21; Joel 2:28–3:21; Isa 2:12; 13:9; and Zeph 1:14.

Some have mistakenly interpreted Zechariah 14 in a non-eschatological manner. Leupold views it in a figurative continuous historical sense describing NT times.³¹ Laetsch believes that the passage is fulfilled in the Roman papacy.³² However, it must be insisted that nothing in history has yet come remotely close to fulfilling the cataclysmic and conclusive events which Zechariah predicts (14:6–11).

It is taught by some that DOL is a time of both judgment and blessing. The phrase 'that day' in Zechariah 14 is cited as evidence of this. The phrase appears seven times in Zechariah 14. In vv 4, 6, 13, and 21 it describes God's judgment, while in vv 8, 9, and 20 it does not really describe the blessings of DOL but rather events subsequent to DOL. In DOL contexts Joel 2:18–30 and 3:18–21 also speak of restoration and blessing for Israel. But such blessing is subsequent to DOL—not a part of it. Several observations support this view. First, every OT DOL passage speaks in a context of God's judgment upon sinful Israel. Second, the fulfillment of DOL in the near future sense never involved blessing. Third, not all of the passages that deal with

³⁰Feinberg, *The Minor Prophets*, 173.

³¹H. C. Leupold, *Exposition of Zechariah* (reprint; Grand Rapids: Baker, 1971) 259.

³²Laetsch, *The Minor Prophets*, 465.

DOL in the far eschatological realm mention blessing (cf. Isa 2:12; Isa 13:9; Zeph 14:1). Finally, DOL is always described as a day of God's anger and wrath, not a day of God's blessing. Thus it may be concluded that DOL is the time when God intervenes as the righteous judge to impose and execute his decreed punishment. After the eschatological DOL fulfills God's judgments, God will reign on earth and bless his people. The blessings which are an attendant feature of DOL are chronologically consequent to it, not inherent within it.

Malachi

The great and terrible day of Mal 4:5 (cf. Joel 2:11, 31; Zeph 1:14) is described in 4:1–3. It is clearly a day of judgment, as the references to furnaces, fire, chaff and ash clearly show. It points to the end of the eschatological tribulation period when the wrath of the Lamb and Almighty God will poured out (cf. Rev 6:16–17, 16:14).

CONCLUSION

Summary

God's servants the prophets spoke of DOL as both near historical and far eschatological events. In many passages there is a movement from the near to the far DOL. This relationship between near and far can be seen in Obadiah, Joel, Isaiah and Zephaniah. Beecher commented, "the prophets thought of the day of Yahweh as generic, not occasions which would occur once for all, but one which might be repeated as circumstances called for it."³³ Kaiser, who has been influenced by Beecher, similarly explains that, "that final time would be climactic and the sum of all the rest. Though the events of their own times fitted the pattern of God's future judgment, that final day was nevertheless immeasurably larger and more permanent in its salvific and judgmental effects."³⁴

DOL prophecies were fulfilled in various ways. These included (1) the Assyrian deportment of Israel ca. 722 B.C. (Amos 5:18, 20), (2) the Assyrian invasion of Judah ca. 701 B.C. (Joel 1:15; 2:1; 2:11), (3) the Babylonian exile of Judah ca. 605–586 B.C. (Joel 1:15; 2:1, 11; 13:6; Zeph 1:7; Ezek 13:5), (4) the Babylonian defeat of Egypt ca. 568 B.C. (Ezek 30:3), (5) the demise of Edom (Obad 1–14), and (6) the eschatological judgments of the tribulation period (Obad 15; Joel 2:31; 3:14; Isa 2:12; 13:9; Zech 14:1; Mal 4:5).

Specific fulfillments of DOL prophecies are detailed in Scripture. But the question arises whether there are DOL events which are not

³³Beecher, *The Prophets and the Promise*, 311.

³⁴Kaiser, *Towards an Old Testament Theology*, 191.

specifically named as such in Scripture. This is a difficult question because God has certainly intervened in human affairs on more occasions than the prophets specifically outline. The Genesis flood and the destruction of Sodom and Gomorrah would seem to be cases in point. On the other hand, some seem to view every disaster in history as a DOL event. The solution to the question is to understand that the prophets were calling for present repentance in light of both a near historical judgment and an ultimate eschatological judgment. Feinberg provides a biblically balanced approach to this problem: "Some have interpreted the significant phrase [DOL] to mean any time in which God's judgments are experienced on earth. Although such an interpretation will allow for all the references to be included under it, nevertheless it empties the words of their well-known eschatological force."³⁵

The prominent theme of every DOL prophecy is God's judgment of sin. The blessings of God's reign are subsequent to and a result of the DOL, but they are not a part of it.

Imminency often characterizes DOL. In Joel 1:15; 2:1; Isa 13:6; Zeph 1:7; and Ezek 30:3, near historical fulfillments are prominent. The far event is described as "near" in Obad 15; Joel 3:14; and Zeph 1:14. In the prophets' minds, the event was certainly coming and would one day occur in the indeterminate future. DOL judgments are poured out on individual nations, such as Edom, Egypt and its allies, and Israel. Yet such judgments will one day be inflicted upon all of the nations according to Obad 15 and Zech 14:1. Tasker has written this lucid summary:

The expression "the day of the Lord" at the time of the rise of the great prophets of Israel denoted an event to which the Israelites were looking forward as the day of Jehovah's final vindication of the *righteousness of His people* against their enemies. One of the tasks of the prophets was to insist that in fact "the day of the Lord" would be a day on which God would vindicate "*His own righteousness*" not only against the enemies of Israel, but also against Israel itself. This "day of the Lord" throughout Old Testament prophecy remains a future reality, though there were events within the history covered by the Old Testament story which were indeed days of judgment both upon Israel and upon the surrounding nations which had oppressed her.³⁶

Ladd has eloquently stated the historical-eschatological tension which pressed and pulled at the prophet. His comments are worth noting:

³⁵Feinberg, *The Minor Prophets*, 172.

³⁶R. V. G. Tasker, *The Biblical Doctrine of the Wrath of God* (London: Tyndale, 1951) 45.

In all of these prophecies, history and eschatology are so blended together as to be practically indistinguishable. Sometimes, however, the eschatological Day stands in the background on the distant horizon.³⁷

The prophets viewed the immediate historical future against the background of the final eschatological consummation, for the same God who was acting in history would finally establish his Kingdom. Therefore, the Day of the Lord was near because God was about to act; and the historical event was in a real sense an anticipation of the final eschatological deed, for it was the working of the same God for the same redemptive purpose. The historical imminence of the Day of the Lord did not include all that the Day of the Lord meant; history and eschatology were held in a dynamic tension, for both *were the Day of the Lord*. This bond was broken in the apocalypses. Eschatology stood in the future, unrelated to present historical events. The God of eschatology was no longer the God of history.³⁸

Proposed Pattern

The DOL is a biblical phrase used by God's prophets to describe either the immediate future or the ultimate eschatological consummation.³⁹ It is not a technical term in the sense that it always refers only to one event in God's plan.

It may designate a divinely-sent locust plague (Joel 1:15) or the providential fall of Babylon (Isa 13:6) or of Jerusalem (Zeph 1:14-15, 18; 2:1); and in one given context it may describe first a judgment and then a corresponding deliverance (compare with the above prophecies Joel 3:14, 18 and Zeph 3:8, 11, 16; cf. also Obad 15, 17; Zech 14:1, 9-11).⁴⁰

DOL is used to describe several events and is limited only by its mention in biblical revelation. Each appearance of DOL must be interpreted in its context to determine whether the prophet expected the immediate historical act of God or Yahweh's ultimate eschatological visitation.⁴¹ DOL is not bound to a definite time duration. It could last only for hours or it could continue for days. Only context can determine DOL longevity, and even then only general approximation can be made.

³⁷Ladd, *The Presence of the Future*, 68.

³⁸*Ibid.*, 320.

³⁹Beecher (*The Prophets and the Promise*, 130) defines a generic prophecy as one which "regards an event as occurring in a series of parts, separated by intervals, and expresses itself in language that may apply indifferently to the nearest part, or to the remoter part, or to the whole—in other words, a prediction which, in applying to the whole of a complex event, also applies to some of its parts."

⁴⁰Payne, *The Imminent Appearing of Christ*, 60.

⁴¹Ladd, *The Presence of the Future*, 74.

Contribution to NT Studies

Theology is a descriptive term applied to a systematization of biblical data. Therefore, it should be continually subject to change and sharpening where Scripture warrants. DOL is one aspect of theology which needs meaningful review and rethinking. A refined understanding of the OT DOL data bears fruit for NT studies.

As a result of this study of DOL in OT, I suggest that there are two periods of DOL yet to be fulfilled on earth: (1) the judgment which climaxes the tribulation period (2 Thess 2:2; Rev 16–18), and (2) the consummating judgment of this earth which ushers in the new earth (2 Pet 3:10–13; Rev 20:7–21:1). I would also suggest that DOL will occur only at the end of the tribulation period, not throughout its duration, and that DOL will occur only at the end of the millennium, not throughout its duration.

This study concludes where an attendant study should begin. That study would examine DOL in the NT in the light of what has been learned from the OT. In my view, the traditional dispensational definition of DOL beginning at the pretribulation rapture and extending throughout the millennium⁴² or beginning with Christ's second coming and extending through the millennium⁴³ needs to be modified. The insight gained from the OT use of DOL provides a basis for a more accurate interpretation of Acts 2:20, 1 Thess 5:2, 2 Thess 2:2 and 2 Pet 3:10 and a stronger defense of both premillennialism and pretribulationism.⁴⁴

⁴²D. E. Hiebert (*The Thessalonian Epistles* [Chicago: Moody, 1971] 211) states that "the day of the Lord is inaugurated with the rapture of the church as described in 4:13–18, covers the time of the great tribulation, and involves His return to earth and the establishment of His messianic reign." Also E. Schuyler English, ed. (*The New Scofield Reference Bible*, 1372) has a note which says "It will begin with the translation of the church and will terminate with the cleaning of the heavens and the earth preparatory to the bringing into being of the new heavens and the new earth."

⁴³C. I. Scofield (ed., *The Scofield Reference Bible* [Oxford: Oxford University Press, 1909] 1349) believed that "The day of Jehovah (called, also, "that day" and "the great day") is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth (Isa 65:17–19; 66:22; 2 Pet 3:13; Rev 21:1)." See also L. S. Chafer, *Systematic Theology* (Dallas: Dallas Seminary, 1948) 4. 398 and V. R. Edmond, "The Coming Day of the Lord," in *Hastening the Day of God*, ed. by John Bradbury (Wheaton: Van Kampen, 1953) 233. For other notable examples see G. N. H. Peters, *The Theocratic Kingdom* (Reprint; Grand Rapids: Kregel, 1957) 410 and H. C. Thiessen, *Introductory Lectures in Systematic Theology* (Grand Rapids: Eerdmans, 1952) 507.

⁴⁴I concur with the words of C. E. Mason, Jr. (*Prophetic Problems and Alternate Solutions*, [Chicago: Moody, 1973] 325): "The writer is a great believer in free discussion among those of the premillennial, dispensational viewpoint and is of the conviction that much of our thrust has been blunted by arbitrary and stylized distinctions which are not a valid part of the view. In addition, there seems to be a hesitancy to debate such matters lest one be thought suspect in the house of his friends, if the result of his study should lead to the sacrifice of a sacred cow."

DANIEL 7: A VISION OF FUTURE WORLD HISTORY

KENNETH O. GANGEL

The vision of Daniel 7, like the dream of Daniel 2, gives a picture of history future to the time of the writing of the book of Daniel (ca. 6th century B.C.). Each of the four beasts represents a kingdom, the last one being Rome. The Roman empire has two phases, one past and one future. Correlations can be traced between Daniel 7 and the book of Revelation.

* * *

INTRODUCTION

THE book of Daniel may be outlined as having two sections, the first section consisting of chaps. 1–6 and the second of chaps. 7–12. The vision in Daniel 7 portrays the same chronological order of events as is found in Nebuchadnezzar's dream (Dan 2:31–45). It is important, however, to grasp the chronology of the book itself. The vision recorded in Daniel 7 occurred in approximately 553 B.C., fourteen years before the events recorded in chap. 5. Indeed, chaps. 7 and 8 (set as they are in the first and third years of the reign of Belshazzar) fit historically between chaps. 4 and 5.

Daniel 7 links with the first part of the book partly because it is in Aramaic and therefore seems to continue the narrative of 2:4–6:28, but also because it parallels the subject matter, particularly of chap. 2. Baldwin writes, "Looked at in relation to the Aramaic section this chapter [Daniel 7] constitutes the climax, and it is the high point in relation to the whole book; subsequent chapters treat only part of the picture and concentrate on some particular aspect of it."¹

But Daniel 7 is as marked by disparity from the previous six chapters as it is by similarity. For one thing, beginning in Daniel 7 and throughout the second half of the book, information is received through angelic mediation rather than through dreams as it had been in Daniel 1–6. The method of reporting also changes, switching from the third to the first person.

¹Joyce G. Baldwin, *Daniel* (TOTC; Downers Grove: InterVarsity, 1978) 137.

It is essential and unavoidable to compare chap. 2 with chap. 7. Culver has summarized the comparisons succinctly.

The differences between the dream prophecy of chapter 2 and the vision prophecy of chapter 7 are chiefly as follows: 1) The *dream* was not seen originally by a man of God but by a heathen monarch, hence it was something that would appeal to such a man and which might be readily explicable to his intellect. The *vision* was seen by a holy man of God, and hence in terms more readily explicable to his intellect. 2) The *first* presented the history of nations in their outward aspect—majestic, splendid; the *second* in their inward spiritual aspect—as ravaging wild beasts. This might be elaborated to say that the first is a view of the history of nations as man sees them, the second as God sees them.

Since the same general subject is treated in this vision as in the dream of chapter 2 it is natural that the same general principles present in that prophecy should follow here—the same series of powers, the same continuity of rule, degeneration and character of authority, division of sovereignty, and increasing strength of the kingdoms.²

Some have suggested that chap. 2 is the cosmological view (perhaps even the cosmetic view) of the nations whereas chap. 7 provides the spiritual view, which demonstrates the onerous reality of the pagan cosmos.

This study focuses attention on the vision of the four beasts and the Ancient of Days in Daniel 7. This study does not discuss similarities between Daniel 7 and other ancient works³ but seeks to elucidate the text as it is found.

THE VISION OF THE FOUR BEASTS

Dan 7:1–7, 15–17 describes the vision of the four beasts. The question of how to understand the metaphorical phrases such as “the four winds” (7:2) is crucial. The image of “wind” in the book of Daniel seems to be used of God’s sovereign power and therefore suggests a picture of heavenly forces (2:35, 44). Some have suggested that “four” symbolizes the completeness of the whole earth.

This image is used to describe the chaos from which the four beasts arise. It occurs already in Isaiah and Jeremiah where the roar of nations is compared to the roaring of the seas (Isa. 17:12–13; Jer. 6:23). The four winds need not signify more than the totality of the earth, the whole earth, the four corners.⁴

²Robert D. Culver, *Daniel and the Latter Days* (Westwood: Revell, 1954) 126.

³For an article that sees similarities between Daniel 7 and other ancient works see Helge S. Kvanvig, “An Akkadian Vision as Background for Daniel 7?” *ST* 35 (1981) 85–89.

⁴Ziony Zevit, “The Structure and Individual Elements of Daniel 7,” *ZNW*, 80 (1968) 391.

Daniel also sees a "great sea," quite possibly a picture of humanity (cf. Luke 21:25; Matt 13:47; Rev 13:1), suggesting unrest and confusion. The world rages like a sea when it is whipped by the heavenly winds. Daniel relates that four different great beasts come up out of this troubled sea (7:3).

The lion with the eagle's wings (7:4) parallels the gold head of 2:37, 38. The lion signifies strength and the eagle's wings, swiftness. The reference to "heart of man" may point to the individual at the center of the kingdom of Babylon, Nebuchadnezzar himself (Jer 49:19–22), or it may refer back to the events of 4:34. Throughout the book of Daniel, God shows Nebuchadnezzar the source of his authority and how his and all other human monarchies fade into insignificance when confronted with the absolute reign of God. Pusey notes, "The intense nothingness and transitoriness of man's might in its highest estate, and so of his, Nebuchadnezzar's own also, and the might of God's kingdom, apart from all human strength, are the chief subjects of this vision, as explained to Nebuchadnezzar."⁵

The second beast "looked like a bear" (7:5). Though bears appear thirteen times in the Bible, the use of the simile here should be correlated with the silver breast of 2:39. It depicts the kingdom of Persia. The size of the animal may be intended to symbolize the size of the Persian armies, which contained as many as two and a half million men (notably in the battles of Xerxes against Greece). The posture ("raised up on one side") is thought by some to indicate a predatory stance—as if the great beast were about ready to pounce. Others suggest that this symbolizes the dominance of Persia in the Medo-Persian Empire. The interpretation of the three ribs in the bear's mouth is also debated. Gaebelein indicates, "The bear had three ribs in its mouth, because Susiana, Lydia and Asia Minor had been conquered by this power."⁶ Leupold generalizes the number.

"Three" appears to be a number that signifies rather substantial conquests and is not to be taken literally. For the Medo-Persian empire conquered more than Babylonia, Lydia, and Egypt. Such enumerations of three definite powers are more or less arbitrary. Three does sometimes signify nothing more than a fairly large number and has no reference to God or the holy Trinity. That is especially true in a case like this. Someone has rightly remarked that "the three ribs constitute a large mouthful."⁷

The third beast "looked like a leopard" (7:6). It had four wings, four heads, and was given authority to rule. Babylon had seized

⁵E. B. Pusey, *Daniel the Prophet* (New York: Funk and Wagnalls, 1885) 118.

⁶Arno C. Gaebelein, *The Prophet Daniel* (New York: Our Hope, 1911) 74.

⁷H. C. Leupold, *Exposition of Daniel* (Grand Rapids: Baker, 1941) 292.

power from Assyria in 612 B.C. only to lose it to the Medo-Persians in 539 B.C. Then in 336 B.C. Alexander came like a leopard from his lair with his Greek army headed by four generals and known, not for its size like Persia, but for its speed. The leopard should be correlated with the bronze belly and thighs of 2:39.

Most conservative scholars believe that Daniel was written in the sixth century B.C. but other scholars assume that the book is a second century B.C. diatribe against Antiochus Epiphanes. Such scholars usually consider the four kingdoms of Daniel 7 to be Babylon, Media, Persia, and Greece. Rome is often omitted entirely from the interpretation of the beasts. Hanhart, however, believes that the third beast portrays Rome. He dates Daniel in the second century B.C. and views the dream of Daniel and the vision of Daniel 7 as referring to four contemporary kingdoms, not a succession of sequential kingdoms. Part of his argument is based upon Rev 13:2:

A clue, hidden in Rev. 13:2, namely that the leopard in Dan. 7:6 must represent the Romans and not the Parthians, strengthens an earlier observation that the four beasts in Dan. 7 represent four *contemporaneous* kingdoms existing alongside each other. These two data upset the age old axiom that in Dan. 2:31 ff. and in 7:2 ff. the same empires are intended, for in the order of succeeding kingdoms the Roman empire cannot possibly appear ahead of that of the Hellenes. The introductory phrase, "The four winds of heaven were stirring up the great sea," leads me to conclude that the four kingdoms in Dan. 7 are situated around the Mediterranean Sea according to the four points of the compass, to wit: South—Egypt, the lion; East—Persia, the bear; West—Rome, the leopard; North—Syria, the anonymous beast, probably an elephant! (exclamation point mine).⁸

Hanhart's approach is imaginative but has not been widely accepted. It seems clear that the symbolism of Daniel 2, 7, and 8 portrays a succession of four kingdoms.

The final beast is "terrifying and frightening and very powerful" (7:7). It was different from the other beasts in several ways, not the least of which was its ten horns. The iron teeth of 7:7 correspond with the iron legs of 2:33 and the ten horns with the ten toes. Most conservatives identify this beast as Rome.⁹ Rome ruled the world for over 700 years from 336 B.C. to A.D. 407. Even after the sack of Rome there were "Roman" rulers until the time of the Renaissance.

Anderson compares the dream and the vision:

⁸K. Hanhart, "The Four Beasts of Daniel's Vision in the Night in the Light of Rev. 13:2," *NTS* 27 (1981) 580-81.

⁹For a conservative but unconvincing attempt to identify the fourth beast as Greece, see Robert J. M. Gurney, "The Four Kingdoms of Daniel 2 and 7" *Themelios* 2 (1977) 39-45.

As the four empires which were destined successively to wield sovereign power during "the times of the Gentiles" are represented in Nebuchadnezzar's dream by the four divisions of the great image, they are here typified by four wild beasts. The ten toes of the image in the second chapter have their correlatives in the ten horns of the fourth beast in the seventh chapter. The character and course of the fourth empire are the prominent subject of the later vision, but both prophecies are equally explicit yet the empire in its ultimate phase will be brought to a signal and sudden end by a manifestation of Divine power on earth.¹⁰

This is certainly a lugubrious scene for the aging Daniel. Jerusalem had been in ruins for more than forty years and Daniel had been in Babylon for close to sixty years. The prophet had seen kings come and go and then God had revealed to him how he would prepare the world for the Messiah's kingdom. The beasts were important in the divine plan. Persia, the second beast, was to send the people of God back to their own land. Greece, the third beast, would spread a culture and a language by which the Gospel would be communicated all over the Mediterranean world. Rome, the fourth beast, would build roads and write laws so that Christ's messengers could carry his Word wherever they were sent.

Before Daniel was able to inquire about any details regarding the terrible beast and the little horn, he saw the Ancient of Days enter the scene (Dan 7:9–10). But before looking at these verses, I will briefly consider the vision of the little horn.

THE VISION OF THE LITTLE HORN

The vision of the little horn is recorded in Dan 7:11–12, 19–25. After all of the beasts had been "stripped of their authority" (7:12), each was "allowed to live for a period of time." Some suggest that this phrase means that each lived out its God-ordained time. Another possibility is that each lived on into the next in the way that Greek culture continued throughout the Roman era. The one exception is the fourth beast which was completely slain, destroyed and thrown into the blazing fire. Concerning the fourth beast, its ten horns and particularly the little horn, three questions surface.

What About the Fourth Beast?

I noted above that the fourth beast corresponds to the legs and feet of the image in Daniel 2, and that both are to be equated with the Roman Empire. But the fourth kingdom is different from the others

¹⁰Robert Anderson, *The Coming Prince* (London: Hodder and Stoughton, 1903) 36, 37.

in that it will be revived in some form at the end time. The connection with the future kingdom of Rev 17:12 cannot be overlooked. Culver reminds us, "Nearly all Postmillennialists, Amillennialists, and Premillennialists unite in affirming that the Man of Sin of Paul and the Antichrist and first Beast of John are the same as this 'little horn' of Daniel seven."¹¹ The intense cruelty demonstrated by the fourth beast is its primary distinctive; it tramples down and crushes as its wanton cruelty destroys the world.

What About the Ten Horns?

There will be dissension within the fourth beast's kingdom. The eleventh king (the little horn) will subdue three lesser kings. Anderson reminds us that the ascendance of the little horn has not been fulfilled historically and suggests that "the Roman earth shall one day be parceled out in ten separate kingdoms, and out of one there shall arise that terrible enemy of God and His people, whose destruction is to be one of the events of the second advent of Christ."¹²

What About the Little Horn?

Dan 7:20b–25 unfolds the first thorough biblical description of the Antichrist. Daniel 8 may refer to Antiochus Epiphanes, but only the Antichrist can be in view in Daniel 7 (cf. Rev 19:19–21). Daniel was especially interested in this aspect of the fourth beast's kingdom (7:20). At the beginning the little horn will be just another human king (7:8). But then he will become greater than the "horns" before him (7:20) and will be uniquely different from the other horns (7:20, 24), running an absolute dictatorship. Through his keen intelligence (7:8, 20) he will conquer three kings and will boastfully represent himself as the ultimate lawless one (2 Thess 2:9, 10). His ultimate enemy is not any of his contemporary kings but the people of God and, therefore, God himself. Even though the saints of God will be given into his hand, his time is limited—"a time, times and half a time" (7:25). Baldwin well summarizes the main features of the little horn:

Four characteristics of his role are given: i) blasphemy, ii) long-drawn-out persecution (wear *out*, as a garment, implies this), iii) a new table of religious festivals (so suppressing Israel's holy days) and iv) a new morality; the outcome will be the subjugation of God's people. Of these the third and fourth indicate an intention which is not necessarily allowed to be carried out, but the people are given into his *hand*. A

¹¹Culver, *Daniel*, 131.

¹²Anderson, *The Coming Prince*, 40.

greater than he is in control, and whereas this last king thought to change the times, the greater than he has decreed the *time, two times, and half a time*. The expected progression, one, two, three is cut off arbitrarily but decisively.¹³

THE VISION OF THE ANCIENT OF DAYS: THE SON OF MAN AND THE EVERLASTING KINGDOM

The picture of Jehovah as seen by Daniel reminds one of the marvelous worship hymn, "Immortal, Invisible God Only Wise." The imagery of the passage points to holiness, authority, power and worship. The phrase "Ancient of Days" is used only three times in Scripture, all of them in this chapter (7:10, 13, and 22).

It is the name given to the eternal God. Before ever time began, He is the great I AM. He has always had one clear objective which is described as His "eternal purpose" (Eph. 3:11). He has never deviated from this intention of His and when time is no more, He will still be the I AM, though now with the full realisation of that heart purpose of His.¹⁴

One cannot ignore the connection with Rev 5:11. "Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders." The open books of 7:10 surely should be connected with the books of Rev 20:12.

Daniel also provides a picture of the Son of Man. Jesus used this phrase of himself twenty-seven times in Luke alone. The image of clouds in v 13 is reminiscent of Sinai (Exod 16:10) and is perhaps the basis for Matt 24:30. Bock points out how the NT development of the term "Son of Man" completes the picture begun by Daniel. He summarizes this NT development in the following nine statements:

1. Jesus progressively revealed His messianic understanding of the term.
2. The messianic significance of the term for Jesus is eventually directly revealed by Jesus *to the disciples* after Peter's confession at Caesarea Philippi.
3. Jesus fuses the term with other Old Testament descriptions of His mission, specifically the Servant, and thus is able to speak of the Son of Man's necessity to suffer in the suffering sayings which dominate the middle portions of the gospels.
4. As Jesus faces the cross, He begins to reveal to His disciples the background and significance of the term Son of Man in terms of Daniel seven with the apocalyptic sayings.

¹³Baldwin, *Daniel*, 146.

¹⁴Harry Foster, "The Secret of Daniel's Strength," *Toward the Mark* 10 (1981) 8.

5. This same background is revealed publicly at His trial before the Sanhedrin.
6. Thus the term is a convenient vehicle for revealing Himself to those who believe, while avoiding *the immediate* political connotations of the term, Messiah.
7. The usage in John's gospel parallels that of the Synoptics while reflecting a development of themes implicit in both the Synoptics and Daniel seven.
8. The term in its Danielic usage in the New Testament has in view His ultimate victory and apocalyptic return, a significant fact in view of His approaching Passion.
9. Therefore, the term is most appropriate for summarizing Christ's Christology, for in it one like a man who is more than a man exercises dominion and authority to such an extent that he can also be considered divine. As such, He will be the center of a new kingdom, king in a new age when all men will recognize His authority and worship His person. God's sovereign plan of history will culminate in the completion of the Son of Man's mission in eternal victory. His future return in vindication makes this certain, even as He heads for the cross. In the promise of His victory, disciples can walk in hope and expectation even though He went to the cross. His rule will cause all men to pause at the marvelous grace of God as it is observed that Jesus the Christ, the Son of Man, is truly the greatest One whoever walked the earth.¹⁵

In Daniel's vision the Son of Man stood in the presence of the Ancient of Days, and "was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed" (7:14). The basis for NT interpretation of the concept of "kingdom" begins here. The millennium is just the beginning of the eternal kingdom, but in the OT the concept merges into the eternal state. God will ultimately bring together the saints of all the ages who will possess the everlasting kingdom of the Son of Man (7:27).

In the light of Daniel's language and its NT development one wonders about the validity of Zevit's angelic interpretation:

It is the angel Gabriel, representing saints of the Most High, who receives dominion, glory and kingship—basic elements of God's kingdom. The interpretation of the vision makes it quite clear that it is the saints who will receive the kingdom. The author did not dwell on the angelic figure because he took him for granted. Gabriel and a number of other heavenly beings continued to function throughout the book

¹⁵Darrell L. Bock, "The Son of Man in Daniel and the Messiah" (unpublished Th.M. thesis; Dallas: Dallas Theological Seminary, 1979) 97–100.

because the major concern of the author was not with the celestial, but with the terrestrial.¹⁶

One need not belittle the importance of angels in rejecting such an inadequate approach, especially in view of Hebrews 1.

CONCLUSION

Those who study and teach prophecy are sometimes justly accused of having no concern for the present. Yet this chapter of deep eschatological significance also contains a number of lessons for the present hour.

This vision reminds believers that the control of the world belongs to God (cf. Dan 4:17; 5:20). The world may deny him, curse him, laugh at him, or ignore him as various kingdoms rise and fall. But when the throne of the Ancient of Days is set in place, every knee shall bow. The Son of Man and his saints will then prevail. The Son of Man is not a mere collective personification for the saints. As Boutflower explains,

... "The saints" belong to the vision, and not merely to its interpretation. They have already appeared in the vision as a persecuted people. It is, therefore, most unlikely that in its further development they should be represented in symbol by a single individual. But in as much as the kingdom given to "One like unto a Son of Man" is seen to be given also to "the saints," we are forced to conclude that the mysterious person thus described is the God-appointed head of the saints.¹⁷

Daniel 7 also reminds believers that Satan is indeed the prince of this world (cf. John 12:31; 14:30; Eph 2:2). Such an awareness, however, should not lead to monasticism. Daniel is a great historic example of a godly leader in a pagan society. To be sure, believers are pilgrims and strangers in the world but that status should not lead to a total withdrawal from existing society.

The passage also suggests that believers' lives should reflect their eschatology (7:15, 28). Peter makes the point succinctly when he asks, "Since everything will be destroyed in this way, what kind of people ought you to be?" (1 Pet 3:11). Then he answers his own question by saying, "You want to live holy and godly lives as you look forward to the day of God and speed its coming" (3:11b-12a).

¹⁶Zevit, "Daniel 7," 396.

¹⁷Charles Boutflower, *In and Around the Book of Daniel* (reprint; Grand Rapids: Kregel, 1977) 59.

It is imperative that with bowed hearts all of God's people recognize that the ultimate glory belongs to him alone (Rev 11:15, 33-36).

Careless seems the great Avenger, history's pages but record
One death-grapple in the darkness 'twixt old systems and Thy Word.
Truth forever on the scaffold; wrong forever on the throne! Yet that
Scaffold sways the future, and beyond the dim unknown
Standeth God within the shadows, keeping watch above His own.¹⁸

¹⁸Quoted by Robert D. Culver (unpublished class notes; Trinity Evangelical Divinity School, September, 1972).

IS A POSTTRIBULATIONAL RAPTURE REVEALED IN MATTHEW 24?

JOHN F. WALVOORD

Matthew 24 is a crucial passage in the debate between pre- and posttribulationists. The context of Matthew 24 and especially vv 40-41 argues that a posttribulational rapture is not being taught. Rather Christ, on the analogy of Noah's flood, spoke of some being taken in judgment. Thus it can be concluded that no biblical text places the rapture after the tribulation.

* * *

INTRODUCTION

AMONG premillenarians, the question as to whether the rapture of the church occurs before or after the end time tribulation continues to be a live subject for debate. Among other eschatological points of view such as postmillennialism and amillennialism, it is assumed that the rapture is a part of the second coming of Christ and therefore is posttribulational. Postmillenarians and amillenarians accept almost without question a posttribulational rapture because they interpret prophecies of the events leading up to the second coming nonliterally. By contrast premillennialism depends upon a literal interpretation of prophecy.

Among premillenarians, however, the issue of pretribulationism continues to be discussed, and books continue to be published on the issues involved. The differences of opinion stem largely from the question as to whether end time prophecies are to be interpreted literally, especially as they distinguish Israel's future from that of the church, the body of Christ.

Both pretribulationists and posttribulationists are confronted with the fact that the Scripture does not expressly state either view. Pretribulationists find what approximates a direct teaching of their view in 2 Thessalonians 2 where the lawless one is said to be revealed only after the restrainer is removed. The traditional interpretation

among pretribulationists is that the restrainer is the Holy Spirit who indwells the church. Thus, it is the Holy Spirit (and by implication the church) who must be removed before the lawless one can be revealed.¹ If the lawless one is the end time ruler, he would be revealed at least seven years before the second coming of Christ. According to this interpretation of 2 Thessalonians 2, then, the rapture occurs prior to the tribulation. Posttribulationists, of course, dispute this interpretation and interpret the passage in a manner that does not yield a pretribulational sequence of end time events.²

What is often overlooked in the discussion by posttribulationists is that they also lack a specific statement that the rapture of the church occurs at the time of Christ's second coming to set up his kingdom. It is quite common for posttribulationists to challenge pretribulationists to offer a single verse in the Bible that teaches their position. Pretribulationism counters by offering passages that imply it, such as 2 Thessalonians 2. Pretribulationists also point out that all the passages clearly identified as referring to the rapture name no preceding events. On the other hand, passages dealing with the second coming of Christ to set up his kingdom predict a complicated series of world-shaking events such as are described in Revelation 6–18 and other passages dealing with the end time.

Posttribulationists are also embarrassed by the fact that the most detailed account of the second coming of Christ, found in Revelation 19–20, nowhere mentions either a rapture or a resurrection in connection with Christ's coming from heaven to earth, and there is no legitimate place to insert the events of 1 Thessalonians 4. Accordingly posttribulationists recognize the need for a specific passage that will support the posttribulational view. This for many posttribulationists is found in Matthew 24. This chapter of the Bible, therefore, becomes a strategic *crux interpretum* in the debate between the two views. Those who hold a midtribulational view, that is, that the rapture will occur three and one-half years before the second coming of Christ, also turn to Matthew 24. The discussion of this portion of Scripture and its proper exegesis, therefore, becomes quite determinative in any conclusion as to where the rapture fits into the prophetic

¹E.g., see D. Edmond Hiebert, *The Thessalonian Epistles* (Chicago: Moody, 1971) 313–14; J. Dwight Pentecost, *Things to Come* (Grand Rapids: Zondervan, 1958) 259–63; and John F. Walvoord, "Is the Tribulation before the Rapture in 2 Thessalonians," *BSac* 134 (1977) 107–13.

²E.g., see Robert H. Gundry, *The Church and the Tribulation* (Grand Rapids: Zondervan, 1973) 122–28. For a recent discussion of the passage from pre-, mid-, and posttribulational perspectives see Gleason L. Archer, Paul D. Feinberg, Douglas J. Moo, and Richard D. Reiter, *The Rapture: Pre-, Mid-, or Post-tribulational?* (Grand Rapids: Zondervan, 1984) 126–27, 189–90, 228–29.

scheme. Practically every author who attempts to refute the pretribulational view discusses in some detail Matthew 24 in an effort to find support for posttribulationism.³

THE CONTEXT OF MATTHEW 24

As the Gospels make clear, the Olivet Discourse, contained in Matthew 24–25, occurred only days before the death and crucifixion of Christ. Opposition to Christ and efforts to kill him on the part of religious leaders of the day intensified as the time approached for the death and crucifixion of Christ. All of this troubled the disciples because it did not fit into their expectation that Jesus Christ was their Messiah and Savior, the Son of God, who would deliver them from the oppression of the Roman Empire. They were further troubled by Christ's own statement that he was to die by crucifixion. This had been implied in his comparison of his own death and resurrection to the experience of Jonah (Matt 12:38–41). Then he had explicitly predicted his death and resurrection three times as recorded in all three Gospels (Matt 16:21; 17:22–23; 19:18–19; Mark 8:31–33; 9:30–32; 10:32–34; Luke 9:22; 9:43–45; 18:31–34). These predictions did not harmonize with the disciples' expectation that Christ would deliver Israel from the oppression of Rome.

The disciples were further disturbed by Christ's denunciation of the Pharisees (Matthew 23) when he pronounced seven woes upon them. He denounced them as hypocrites, as whitewashed tombs, and as vipers. He closed his denunciation with the reminder that their forefathers had killed the prophets God had sent them. Accordingly, because they rejected Christ, Jerusalem would also be left desolate. These prophecies did not fit in with the anticipation of a glorious kingdom on earth in which Christ would reign.

It was in this context that the disciples reminded Christ of the beauty of their temple, the symbol of their religion and national solidarity. Here again they were dismayed when Christ announced "not one stone here will be left upon another; every one will be thrown down" (Matt 24:2).

Things came to a head after Christ had crossed the brook Kidron with his disciples and had stopped on the western slope of the Mount of Olives. It was then that the inner circle of the twelve disciples (Peter, James, John, and Andrew, according to Mark 13:3) came to

³E.g., see Gundry, *The Church and the Tribulation*, 135–39, 158; George E. Ladd, *The Blessed Hope* (Grand Rapids: Eerdmans, 1956) 144–45; and Alexander Reese, *The Approaching Advent of Christ* (London: Marshall, Morgan, and Scott, 1932) 29, 208, 214–15.

Christ privately with three major questions (Matt 24:3). These questions were (1) "when will this happen," (2) "what will be the sign of your coming," and (3) "(what will be) the sign . . . of the end of the age"? The first question, referring to the destruction of the temple, is answered in Luke 21:20–24 by a prophecy which was fulfilled in the destruction of Jerusalem in A.D. 70. Matthew does not record Christ's answer to the first question but does record the answers to questions (2) and (3) which both deal with the second coming of Christ. At this time the disciples did not understand the difference between the first and second coming of Christ. What they were really questioning was, what were the signs of the approaching kingdom? Their questions were prompted by their attempt to harmonize in some way the OT prophecies of the Messiah's death and resurrection with the promises of his glorious reign and the deliverance of Israel.

It is most significant that saints in the OT (including the writers of Scripture [1 Pet 1:10–12]) as well as the twelve disciples in the NT never understood clearly the difference between the first and second coming of Christ. It was only after Christ's ascension into heaven that the distinction was made clear. With the help of historical hindsight, today the difference between the first and second coming of Christ can be sorted out because in the first coming of Christ the prophecies relating to his birth, life on earth, miracles, death and resurrection were all literally fulfilled while the prophecies of his glorious kingdom reign still await future fulfillment. If major events like the first coming and second coming of Christ could be so mingled in the OT and even in the Gospels, it is not surprising that there should be confusion today between a pretribulational rapture and a second coming of Christ to set up his kingdom.

However, in contrast to the universal confusion of the first and second coming of Christ prior to Christ's ascension, many students of prophecy today firmly believe that the rapture of the church will be pretribulational. They do this on much the same grounds that the first and second coming of Christ are separated today—that is, they distinguish the two events because they are so different in many characteristics, including the events which precede the event itself, and the events which follow.

Taking all the facts available, it can be determined that the setting for the questions of the disciples was that they did not know how to harmonize events relating to the first and second coming of Christ. It is to this crucial question that Christ gave the answers recorded in Matthew 24–25.

CONTEMPORARY CONFUSION ON THE INTERPRETATION OF MATTHEW 24

An examination of major commentaries on Matthew 24 demonstrates that there is disagreement as to what the passage really teaches.

Conservative scholars who accept a literal second coming of Christ are usually united in their interpretation that the passage in general refers to the second coming of Christ. This is because the passage is very explicit. The events described will climax in Christ's coming as stated by Christ himself—"they will see the Son of Man coming on the clouds of the sky, with power and great glory" (Matt 24:30).

The confusion arises in interpreting what Christ said about events leading up to the second coming. G. Campbell Morgan divides the Olivet Discourse into three divisions. He considers Matt 24:5-35 to be talking about Israel. He relates Matt 24:36-25:30 to the church "as the spiritual Israel of God." He interprets Matt 25:31-46 as a judgment that Christ pronounced on the nations.⁴ He holds that Matt 24:6-22 was fulfilled in the fall of Jerusalem, but in his exegesis he skips almost completely the problems of interpretation that exist in Matt 24:1-44.

Robert Gundry illustrates the posttribulational interpretation of this passage. He directs attention away from the subject matter to the hypothetical question, "To whom is the passage directed?" He writes, "To what group of redeemed do the Jewish saints addressed by Jesus and represented by the Apostles belong, Israel or the church?"⁵ In his complicated answer to this problem, he needlessly misdirects attention. This point of view is adopted by other posttribulationists and mid-tribulationists. They also insert the hypothesis that the prophecies had to be fulfilled in the lifetime of the apostles—an erroneous approach since the second coming of Christ and the course of the entire preceding age is predicted.

The disciples were both Jews and the initial members of the church, the body of Christ. The answers to their questions concerned anyone who was interested in the events of the end of the age, and they are not limited to the apostolic age. While the disciples obviously were interested in how this related to the Jews, as illustrated by their questions, the answer that Christ gave is largely non-Jewish. It involves prophecies which affect the whole world with the Olivet Discourse specifically concluding with the judgment of the Gentiles. The issue at hand is not to whom Christ's answer is addressed, but the question of the content of the prophecy itself. Gundry never even mentions the three questions that are being answered in this discourse of Christ.

A typical amillennial interpretation is offered by R. C. H. Lenski. He holds that many of the prophecies of this passage, including the great tribulation, have already been fulfilled in connection with the

⁴G. Campbell Morgan, *The Gospel According to Matthew* (New York: Revell, 1929) 284.

⁵Gundry, *The Church and the Tribulation*, 129.

destruction of Jerusalem and the events which preceded it. In general he finds that the prophecies are largely fulfilled already historically, but that they obviously lead up to the second coming of Christ. He does not consider the question as to whether the subject of the rapture is being presented. Everything is related to the second coming of Christ as far as the consummation is concerned.⁶

The great variety of opinions on Matthew 24 indicate that this passage is difficult to interpret. The present discussion will focus on the contribution of Matt 24:31 and Matt 24:37–42 toward understanding the time relationship between the rapture and the tribulation.

THE GATHERING OF THE ELECT

Immediately following predictions of catastrophic interference with the sun, moon, and stars, Christ states,

At that time the sign of the Son of Man will appear in the sky, and all nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other [Matt 24:30–31].

Among conservative interpreters of Scripture, there is general agreement that this prophecy concerns a gathering of the elect in connection with the second coming of Christ. Some premillenarians limit the “elect” to the Jewish people because Christ is addressing the apostles in this passage. Others view the “elect” as including all the saved, whether OT or NT saints. Premillenarians, whether pretribulationist or posttribulationist, recognize that there will be a gathering of all the saints at the time of the second coming of Christ in order that they may all participate in the millennial kingdom. Amillenarians would agree with this, but they would add the resurrection of the wicked as indicated in Rev 20:11–15. Postmillenarians would have essentially the same view as the amillenarians.

The major question raised by premillenarians, whether pretribulationists or posttribulationists, is whether this event includes the *rapture* of the church. Even if the church is raptured earlier in the sequence of events, it nevertheless would be included in this gathering.

The two essentials of the rapture of the church are resurrection of the dead in Christ and translation of living Christians, as brought out clearly in central passages such as 1 Thess 4:13–18 and 1 Cor 15:51–58. The prophecy in Matthew, however, says nothing of either resurrection or translation and refers only to the gathering of the elect. It may

⁶R. C. H. Lenski, *The Interpretation of St. Matthew's Gospel* (Minneapolis: Augsburg, 1943) 956.

be assumed that the elect so gathered have been either translated or resurrected, but it is not indicated when this occurs. Accordingly the passage cannot properly be used by either the pretribulationists or the posttribulationists as positive proof of their position, although the silence relative to resurrection and translation here would be in favor of the pretribulational position.

Most of the attention between pretribulational and posttribulational arguments, however, has centered on Matt 24:36–42. Here the time factor is specifically discussed. Christ states, “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father” (Matt 24:36). This presents a problem for all eschatological views in that Christ states that he does not know the day or the hour, but that only the Father knows. Christ is emphasizing that the time has not been revealed. If Christ did not know it, neither can anyone else.

In the interpretation of end time prophecy, many premillenarians hold that the last seven years referred to in Dan 9:27 will culminate in the second coming of Christ. Even if prophetic years of 360 days are used, it is not clear what day or hour will actually signal the second coming of Christ.⁷ The final period of great tribulation leading up to the second coming of Christ is defined as one-half of the last seven years in Dan 9:27. In Dan 7:25 and 12:7 the expression “a time, times and half a time” is usually interpreted as three and one-half years. The same expression occurs in Rev 12:14. In Rev 13:5 the period is referred to as forty-two months. In Dan 12:11–12, the period is described as 1290 and 1335 days. Here the forty-two month period is extended thirty and seventy-five days to uncertain *termini*. While all of these should be interpreted as literal time periods, they do not reveal the day or the hour of Christ’s return.

Expanding on the uncertainty of the day and the hour, Christ declares it will be like the days of Noah (Matt 24:37). While Noah was building the ark, it was obvious that the flood would not come until he had completed the project. Once the ark was completed the situation changed radically. As observers saw the animals going into the ark by two in a manner contrary to nature, it was obvious that this was a sign that something was about to happen. But the day or the hour still was not clear. Then as they observed Noah’s family enter the ark and the door shutting, they still could not know the day or the hour, but it was obvious that the flood could come at any time.

⁷For dispensational discussions of the seventy-weeks prophecy see Paul D. Feinberg, “An Exegetical and Theological Study of Daniel 9:24–27,” *Tradition and Testament: Essays in Honor of Charles Lee Feinberg* (ed. John S. Feinberg and Paul D. Feinberg; Chicago: Moody, 1981) 189–220; and Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977) 115–40.

Because of the uncertainty of the time of the flood and their skepticism as to whether the flood was even going to occur, Christ describes them as continuing in the normal course of life "eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark" (Matt 24:38). Christ goes on to say that when the flood came it "took them all away" (Matt 24:39).

Using this OT illustration, Christ compares it to the events which will occur at the second coming of Christ. Like the flood, the second coming will be preceded by specific signs which indicate the approach but not the day or the hour of the coming of the Lord. Like the flood, it will be a time of judgment. This is summarized in Matt 24:40-41, "Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other left."

The similarity of this to the rapture of the church has caused many expositors, especially posttribulationists, to liken this to what will take place at the time of the second coming. Alexander Reese, whose major work is *The Approaching Advent of Christ*, cites these verses as proof that the rapture occurs in connection with the second coming of Christ. His book, on which he spent twenty-five years, has been the regularly-cited classic work on posttribulationism ever since it was published. There is a major problem, however, with this interpretation.

In the illustration of the flood which Christ himself used, the one who is taken is drowned whereas those who are left, that is, Noah's family, are safe in the ark. To view the one taken as the righteous one and the one left as the judged one is to reverse the illustration completely.

Reese, however, believes he has solved this problem and makes this a major argument for his posttribulational position. He notes that there are two different Greek words used for "taken." In Matt 24:39 the verb used is ἔρεν from αἴρω. In vv 40-41 the verb παραλαμβάνεται from παραλαμβάνω is used. Reese claims that παραλαμβάνω is used in Scripture only in a friendly sense. In taking this position, he opposes Darby:

Darby, in one of the few instances where he allowed views to influence (and mar) his admirable literal translation, translated *paralambanō* in Luke xvii:34-5 by *seize*. The use of this word in the NT is absolutely opposed to this; it is a good word; a word used exclusively in the sense of 'take away with,' or 'receive,' or 'take home.'⁸

Reese and others have pointed out that παραλαμβάνω is used of the rapture in John 14:3. This is an illustration, however, that even a

⁸Reese, *Approaching Advent*, 215.

careful scholar may make mistakes. Reese evidently failed to check John 19:16 ("the soldiers took charge of [παρέλαβον] Jesus"), where "took charge of" is hardly a reference to a friendly taking. As a matter of fact, it refers to taking Christ to the judgment of the cross.

Gundry is aware of this problem and attempts to settle the matter dogmatically by stating,

But granting that the context indicates judgment, we are not forced to conclude that 'one will be taken' in judgment and 'one will be left' in safety. The reverse may just as easily be understood: 'one will be taken' in rapture and 'one will be left' for judgment.⁹

However, the context completely contradicts Reese and Gundry. The context here is more determinative than the fact that the word παραλαμβάνω is used for the rapture in John 14:3 by a different author.

Interestingly, after additional study, Gundry changed his mind. In his later work (*Matthew*) he reversed his opinion. He states, "But Matthew's parallelistic insertion of *airen* in v. 39, where judgment is in view, makes the taking judgmental in his gospel. Hence, being left means being spared from instead of exposed to judgment."¹⁰ In other words, he concedes what he formerly refuted and agrees with the pretribulational interpretation of this passage.

If there is any doubt as to the interpretation here, it should be settled by a parallel reference in Luke 17 where Christ, predicting the same event in the same context states, "I tell you, on that night, two people will be in one bed; one will be taken and the other left. Two will be grinding grain together; one will be taken and the other left" (Luke 17:34–35). Gundry also cites this passage¹¹ but significantly stops before 37, which would have made the matter clear. Here the disciples asked the question, "Where, Lord?" Christ replied, "Where there is a dead body, there the vultures will gather." It is clear that the ones taken are put to death. This actually is a preliminary stage of the judgment that is later detailed in Matt 25:31–46 where the unsaved Gentiles are destroyed.

CONCLUSION

Posttribulationists and midtribulationists as well have misread the immediate context of Matt 24:40–41 and have reached an unwarranted conclusion that there is a rapture in this passage. Instead, the passage teaches that the righteous will be left as Noah and his family were left alive in the ark, whereas all others will be taken away

⁹Gundry, *The Church and the Tribulation*, 138.

¹⁰Robert H. Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982) 494.

¹¹Gundry, *The Church and the Tribulation*, 137.

in judgment. The argument for posttribulationism based upon this text, which even posttribulationists admit is the only passage approximating a direct statement of a posttribulation rapture, collapses upon careful analysis. Even Gundry has reversed his former view of this passage.

The fact that those who are left, are left alive to enter the millennial kingdom because they are saved is further confirmed by Christ in Matt 25:31–46 where the sheep are ushered into the kingdom and the goats are cast into everlasting fire. This indicates the separation of the saved from the unsaved at the time of the second coming. There is no rapture at the second coming because those who survive the period after this purging judgment of God enter the millennium in their natural bodies so that they can fulfill the Scriptures that describe them as living natural lives, bearing children, living, dying, and even sinning. All of these factors would be impossible if every saved person were raptured at the time of the second coming.

A careful study of the passage relating to the second coming of Christ in Matthew 24, therefore, gives no ground for a posttribulational rapture. In fact it confirms the concept that those who are caught up at the rapture are caught up to heaven to the Father's house as Christ promised in John 14. This will occur at a time preceding the events of Matthew 24–25 which must be fulfilled prior to the second coming of Christ. The rapture therefore is an imminent event which today may be expected momentarily.

ARE THE SEVEN LETTERS OF REVELATION 2-3 PROPHETIC?

JAMES L. BOYER

The letters to the seven churches in Revelation 2-3 outline the course of Church History from the first advent of Christ to his second advent. This interpretation does not compromise the doctrine of imminence since the prophecy is implicit and thus not discernible until its fulfillment has been accomplished. Some have failed to see the correspondence between the characteristics of the seven churches and the history of the church because they have failed to recognize that the seven churches are true churches (λυχνία, 'lampstands').

* * *

INTRODUCTION

TRADITIONALLY, dispensational premillennialists often have seen in the letters to the seven churches in Revelation 2-3 three interpretations which, taken together, comprise the meaning of the passage. The three interpretations may be called the historical interpretation, the typical or representative interpretation, and the prophetic interpretation.

The historical interpretation understands the seven churches to be seven actual historical churches in provincial Asia in the first century. Some of them are mentioned elsewhere in Scripture (Ephesus and Laodicea) while others are known from church history. There seems to be almost total agreement on this interpretation; the only view known to the present writer that would deny it holds that the seven churches are seven Jewish congregations in the future Tribulation period.¹

The usual interpretation sees these churches as seven types of churches in any age. That is, these churches exhibit characteristics which may be found in any church of any time or place. This interpretation is also nearly universally held by all dispensational

¹E. W. Bullinger, *The Apocalypse: The Day of the Lord* (3rd ed., rev.; London: Eyre & Spottiswoode, 1935) 68-71.

premillennialists and does not in any sense replace or contradict the historical interpretation.

Third is the prophetic interpretation which additionally sees a prophetic or predictive element in these seven letters. Each church in Revelation 2–3 exhibits qualities and conditions which become predominant in a certain period of church history from the first advent of Christ to his second advent.² Thus, just as there are types of churches, there are types of church periods.³

These three interpretations are not antithetical; not many interpreters teach the historical *only*, or typical *only*, or prophetic *only*. The question addressed here is whether the prophetic interpretation is part of the meaning of Revelation 2–3. This has been denied by some dispensationalists.⁴

SOME PRELIMINARY CONSIDERATIONS

It may be desirable at the outset to dismiss a few minor arguments to clear the way for the more important considerations. I believe that some well-meaning but over-zealous expounders of the prophetic view have claimed too much or have sought to pile up evidence by using weak arguments. This has actually hurt the credibility of the prophetic interpretation more than it has helped because it gives opponents something to refute, thus making the whole position look weak.

One such argument is that the book of Revelation is a prophetic book; hence it would be appropriate to find a prophetic aspect here.⁵ This of course is true, as everyone will agree. But it proves nothing.

It might be claimed that since the prophecies of the tribulation period come after chaps. 2 and 3 (cf. 4:1, "after this"), then chaps. 2

²This approach is commonly taken in dispensational commentaries; see e.g., Herman A. Hoyt, *The Revelation of the Lord Jesus Christ* (Winona Lake, IN: BMH, 1966) 17, 25–29, and John F. Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody, 1966) 52, who holds the view cautiously. See also Menno J. Brunk, "The Seven Churches in Revelation 2–3," *BSac* 126 (1969) 240–46, and Gary G. Cohen, *Understanding Revelation* (Collingswood, NJ: Christian Beacon, 1968) 44–65, who presents a more impressive argument. Of course, a prophetic view is held by non-dispensationalists as well (e.g., J. P. Lange, *Commentary on the Holy Scriptures—Revelation* [reprint; Grand Rapids: Zondervan, n.d.] 139). See also the survey of R. C. Trench, *Commentary on the Epistles to the Seven Churches in Asia* (6th ed., rev.; reprint; Minneapolis: Klock and Klock, 1978) 237–45.

³Hoyt, *Revelation*, 28; and Walvoord, *Revelation*, 52.

⁴E.g., Robert L. Thomas, "The Chronological Interpretation of Revelation 2–3," *BSac* 124 (1967) 321–31. George Ladd's equation of dispensationalism with the prophetic view is thus an overgeneralization. See Ladd's *A Commentary on the Revelation of John* (Grand Rapids: Eerdmans, 1972) 12.

⁵E.g., Brunk, "The Seven Churches," 244; and Cohen, *Understanding Revelation*, 63.

and 3 must cover the church age—otherwise there would be a gap in the succession of events. But again this proves nothing; “after this” would be just as true even if there were a gap, and the occurrence of a gap is certainly not unusual in prophetic literature.

I personally do not put great significance in the argument based upon the etymologies of the names of the seven churches⁶ for two reasons. First, the proposed etymologies are very uncertain and hypothetical. Second, the argument is based on a very questionable method of exegesis. While it is true that names may have meanings (as Miller and Smith and Fisher have in English) and sometimes were given with deliberate reference to that meaning (as Benjamin and Joshua-Jesus in Scripture), this was not normally the case. The ministry of Paul is not explained by studying the etymology of his name.

EXPLICIT VERSUS IMPLICIT PROPHECY

One of the objections given against the prophetic view is that the passage does not explicitly claim to be prophetic.⁷ It is readily admitted that this is true. Nowhere in Revelation 2-3 does it say that these letters are dealing with seven long periods of time which must transpire before the second advent. Indeed if it had said that, it would have effectively denied the plain teaching of Scripture elsewhere that the Lord's coming is imminent, to be constantly expected and watched for.

But the fact that it is not explicitly prophetic does not at all mean that it is not prophetic. Bible prophecy elsewhere is often implicit rather than explicit. It is the character of Bible prophecy to unfold as it is fulfilled. OT messianic prophecy is an example. The OT did not say explicitly that there would be two comings separated by a long period of time. That time element was the specific aspect which the prophets themselves could not understand (1 Pet 1:11). Nor did OT prophecy make it clear that the offer of the Kingdom would be rejected and postponed to that later coming. But as the fulfillment unfolded, the two comings (which were implicit in the OT prophecy) could be understood (Luke 24:25-27).

Here is also the answer to that most serious of all objections to the prophetic understanding of Revelation 2-3, namely, that it denies the doctrine of imminence.⁸ It indeed would, if it stated explicitly that there would be a period of at least two thousand years before the second advent, or even if it had stated explicitly that there would be

⁶E.g., Cohen, *Understanding Revelation*, 62-63; and H. A. Ironside, *Lectures on the Book of Revelation* (Neptune, NJ: Loizeaux, 1920) 37-38.

⁷Thomas, “Chronological Interpretation,” 329-30.

⁸*Ibid.*, 328-29.

"seven periods of church history." But the implicit prophecy could not be understood until it was made clear by fulfillment, and by that time it could no longer be said, "My Lord delays His coming" (Matt 24:48). So the charge that the prophetic view destroys the doctrine of imminence is answered.

A significant argument for the prophetic view may be seen in the number of churches listed in these chapters. Although the symbolism of numbers has been grossly abused by many in their treatment of the book of Revelation, few will deny that in this book the number seven occupies a place of importance and must be recognized as significant. And most would see that significance as representing completeness, fullness, the "whole" of something.⁹ Applying this symbolic significance to the seven churches of Revelation points to this sevenfold picture as presenting in some way the whole of the church. Now if the meaning is limited to the historical view, the question may be asked why only these seven churches were addressed. Certainly they were not the complete list of historical churches of John's day, not even all the churches of Asia; Colosse is right in the midst of them (in fact, within sight of one of them). Nor can importance be the deciding factor, as Colosse again shows.

One might add the typical interpretation to the picture and say that the seven represent the seven types of churches. But again one faces the question, why these seven? Certainly these seven are not the only seven types of churches. The NT itself furnishes many examples of church types not included in these seven, such as the Galatian and the Corinthian types. When one tries to label every church with which he is acquainted by assigning it to one of these seven, he has difficulty. These seven cannot represent a total list of church types.

However, when the prophetic view of the seven churches is recognized, the number seven becomes meaningful. The seven do not represent all churches or all types of churches but all the periods in the progressive historical development of the church in this age.

FULFILLMENT IN FACT

What is it that prompts expositors to see implicit prophecy in these letters? It is the remarkable correspondence in fact with the course of history and the realization that the characteristics of these seven churches have appeared in succession in the historical developments of the church age. It is not within the purpose of this paper to

⁹For a careful study of numbers in the Bible and a cautious approval of the symbolic significance of the number seven, see John J. Davis, *Biblical Numerology* (Grand Rapids: Baker, 1968) 115-19.

expound or to defend this claim; it has been presented in the literature of those who hold it.¹⁰ Perhaps sufficient for the present purpose is the observation that this is especially clear of the first two and the last two periods, the ones with which modern Christians are most familiar. The apostolic age, which began with the zeal of "first love," showed a diminishing of that ardor (as in the letter to the church in Ephesus). The second clearly discernible period was one of persecution and martyrdom, when the Roman Empire tried to destroy the Christian faith (as in the letter to the church in Smyrna). The "open door" of the letter to the church in Philadelphia corresponds closely with the evangelistic and missionary movements of the nineteenth century. And the lukewarmness and materialistic self-sufficiency of the church in Laodicea describes well the present situation. It should be remembered that all types of churches are present in all periods, but one type is predominant and characterizes each period.

But it is at this point that opponents of this view voice one of their major objections. They claim that there is no such correspondence in fact between the letters and church history. They add that the view is highly subjective with wide difference of opinion between proponents.¹¹ They label the view as simply another "continuous-historical" interpretation—an approach to Revelation which views the book as a whole to be "a symbolic presentation of the entire course of the history of the church from the close of the first century to the end of time."¹²

First, to label the prophetic view as another continuous-historical interpretation demonstrates a serious misunderstanding of the prophetic view. The continuous-historical method of interpreting the book of Revelation attempts to see fulfillment of specific passages in Revelation in specific events of history, such as the conversion of the Roman Empire, the invasion of the Turks, or the First World War. The prophetic view propounded here does absolutely none of this. It is in no sense a prediction of events or persons or organizations of which it could be said, "This is the fulfillment of that." Rather it is a recognition that the Lord foreknew and foretold the trends and movements throughout the church age. These are not immediately and definitely discernible but may be discerned by hindsight.

¹⁰E.g., Cohen, *Understanding Revelation*, 48-49; and J. A. Seiss, *The Apocalypse* (London: Marshall, Morgan, and Scott, n.d.) 76-86.

¹¹E.g., Thomas, "Chronological Interpretation," 325-27, and Trench, *Epistles to the Seven Churches*, 247-50.

¹²Merrill C. Tenney, *Interpreting Revelation* (Grand Rapids: Eerdmans, 1957) 137. See also Tenney's entire discussion of this view (137-39).

The claim that the prophetic view is subjective and differs widely from person to person¹³ is also based on the same misunderstanding. When the many continuous-historical writers are included, it is of course true that there are wide divergencies. Such subjectivity is a legitimate argument against that interpretation. But those who actually hold the prophetic view of these passages repudiate the spiritualizing and allegorizing of that method, holding instead to a literal or natural interpretation, and there is remarkable agreement in the identification of the seven periods.

Second, it is claimed that the view of church history used by the advocates of the prophetic view is faulty, taking into consideration only "Western Christianity," hence the correspondence in fact is not true. The answer to this objection is very simple, but very important and often neglected even by the proponents of the view.

Such a claim involves a faulty understanding of the nature of the churches in Revelation 2–3. The seven periods of church history are wrongly conceived as embracing *all* churches, all Christendom. The churches of Revelation 2–3 are symbolized as "candle-sticks" (*KJV*) or "lampstands" (*NASV, NIV*). The Greek word used is *λυχνία* and refers to the pedestal or stand upon which the lamp was placed or hung; the lamp itself is *λύχνος* or *λαμπάς*.¹⁴ The churches are not lamps or the light; they are the holders of the lamps. They hold up the light of the gospel so it may be seen by the world. When Revelation describes these churches as "light-holders," it is labeling them as holders of the true gospel. They represent the place where men may find the gospel. They are true churches. In Rev 2:5 the Lord threatens to remove their lampstand out of its place if they do not repent. In other words they will cease to be light-holders; they will cease to be true churches. Therefore, those churches represented in Revelation 2–3 are not false, apostate, or heretical—otherwise, they would not be lampstands. Western Christianity has been the major center for world evangelism and thus fits the description here.

The implications of this insight are crucial. It cancels the objection that the prophetic view fails to take into account the whole of church history. Revelation 2–3 provides a picture of trends and movements within true churches, not within Christendom. All through the years there have always been churches where the light of the gospel was being held up to view, even in the darkest days of the age. Such churches may have reflected some of the spirit of their false contemporaries, but they did not lose their light. Dead and apostate "churches" are not the addressees of these letters.

¹³E.g., Thomas, "Chronological Interpretation," 326.

¹⁴BAGD, 483.

CONCLUSION

This insight also forces a reevaluation of the whole approach to understanding these letters. For example, the Laodicean church is not the theologically liberal church down the street, nor the apostate church of the end times. It is the Bible-believing evangelical church which possesses and upholds the light of the gospel, but which is conforming to the values of the world and refusing to get overly involved in the Lord's work. It is materially rich and increased with goods, needing nothing, but it is unaware that it is spiritually wretched and poor and miserable and blind and naked (3:17). It is lukewarm—not cold and unresponsive to the things of God, but not hot and “on fire” for the Lord who bought it. Rather it is somewhere in between. It is trying to enjoy the good things and to avoid the unpleasant things of both worlds.

Is this the case with us and with the people in our churches? Then ours is a Laodicean church. And to the degree that Laodicea characterizes the churches—the true gospel churches—of our time, may we hear what the Spirit says to the churches: “As many as I love, I rebuke and chasten; be zealous, therefore, and repent” (Rev 3:19).

THE CONTINUITY OF SCRIPTURE AND ESCHATOLOGY: KEY HERMENEUTICAL ISSUES

DAVID L. TURNER

Heated polemical debates over eschatology among evangelicals are deplorable. Covenant theologians are not necessarily "allegorizers," and neither are dispensationalists necessarily "hyperliteralists." The NT use of the OT and the complex nature of the present and future aspects of God's kingdom are crucial topics for future discussion. Such future discussion should focus upon the exegesis of key OT and NT texts, not upon vague or abstract hermeneutical issues.

* * *

INTRODUCTION

RESEARCH in the current evangelical literature dealing with eschatology reveals about forty recurring issues in the argumentation. Logic, exegesis, and a brotherly spirit are sometimes lacking in this debate, and often the focus is on peripheral rather than central issues.

This study has isolated three issues which are believed to be central. These issues are (1) the practice (not theory) of literal hermeneutics, (2) the NT use of the OT, and (3) the present and future aspects of the kingdom. And beneath all three lies an even more basic one: the continuity of Scripture in progressive revelation. This study is offered in order to focus further debate upon the central issues and to encourage a courteous spirit among evangelicals who enter the debate.

THE CONTINUITY OF SCRIPTURE AND LITERAL HERMENEUTICS

Valid and Invalid Approaches

Writers of various eschatological stripes have commonly expressed the view that differences in eschatological systems arise "primarily out of the distinctive method employed by each in the interpretation of

Scripture."¹ Though there is a degree of truth in such a statement, it is simplistic. One's consistency in taking biblical language literally will have an obvious influence upon one's theology, but the reverse is also true—one's theology will have an obvious influence upon his hermeneutics. It is mistaken to speak of either a "literal" or a "spiritualizing" hermeneutic as a purely inductive, overall approach to Scripture. To speak in such generalities obscures the real issue: the interpretation of specific biblical passages. Any study of Scripture involves a certain degree of exegetical, theological, and hermeneutical preunderstanding. Even the cultural and historical circumstances of the interpreter tend to sway his understanding of Scripture, as Gundry has appropriately warned: "We as Christian exegetes and theologians are susceptible to influences from the moods and conditions of our times, and especially so in our eschatologies."²

All of this is not to say that hermeneutics is unimportant, or that a consistent literal hermeneutic is unattainable. Indeed, such a hermeneutic is essential in handling the whole Bible, including poetry, prophecy, and figurative language. Properly used, the result of a literal hermeneutic is not "wooden letterism," but sensitivity to figures of speech.³ However, in the exegesis of specific biblical passages, the exegete must realize that his use of a literal hermeneutic is preconditioned by his theological presuppositions. The same holds true for the practitioner of a "spiritualizing" hermeneutic. It is common for dispensationalists to accuse nondispensationalists of spiritualizing or allegorizing the Bible, especially the OT, and for covenant theologians to charge dispensationalists with hyperliteralism. As long as the debate is carried on in such vague generalities there will be no progress whatsoever. It is time to heed the advice of Bahnsen:

The charge of subjective spiritualization or hyperliteralism against any of the three eschatological positions cannot be settled *in general*; rather,

¹This example comes from the postmillennialist Loraine Boettner, "Christian Hope and a Millennium," *Christianity Today* 2:25 (Sept 29, 1958) 13. Similar statements implying the absolute precedence of hermeneutics to theology may be found in such dispensationalists as Charles C. Ryrie, *Dispensationalism Today* (Chicago: Moody, 1965) 86 and J. Dwight Pentecost, *Things to Come* (Grand Rapids: Zondervan, 1958) 1. The amillennialist Floyd Hamilton expressed the same view in *The Basis of Millennial Faith* (Grand Rapids: Eerdmans, 1942) 38.

²Stanley Gundry, "Hermeneutics or *Zeitgeist* as the Determining Factor in the History of Eschatologies?," *JETS* 20 (1977) 55. See also J. I. Packer's perceptive discussion of the hermeneutical circle, "Hermeneutics and Biblical Authority," *The-melios* 1 (1975) 3-12.

³See any textbook of biblical hermeneutics for support of this statement. Alva J. McClain (*The Greatness of the Kingdom* [Chicago: Moody, 1968] 139) did not exaggerate when he said, "This method, as its adherents have explained times without number, leaves room for all the devices and nuances of language, including the use of figure, metaphor, simile, symbol, and even allegory."

the opponents must get down to hand-to-hand exegetical combat on *particular* passages and phrases.⁴

The Question of Consistency

In their attempt to discover the continuity of Scripture dispensationalists have consistently attempted to utilize a literal hermeneutic.⁵ In their view this is the only means whereby the continuity of Scripture may be discovered. Of course, as nondispensationalists have been quick to point out, dispensationalists are not always consistent in their literal approach.⁶ Nevertheless, dispensationalism avows a consistent literal hermeneutic which is applied to all of Scripture, regardless of whether the Scripture being studied is prophetic, poetic, narrative, or didactic in nature. Anything less is branded as a dual hermeneutic and even as allegorizing.⁷

Another perspective on the continuity of Scripture is exemplified by covenant theologians, whether historic premillennialists, postmillennialists, or amillennialists. In this approach the emphasis is upon the NT use of the OT as the inspired model of hermeneutics.⁸ Hermeneutical consistency comes from imitation of the NT use of the OT, not from a consistently literal hermeneutic. It must be emphasized that the approach is not allegorical. Hamilton, an amillennialist, said that

the literal interpretation of the prophecy is to be accepted unless (a) the passages contain obviously figurative language, or (b) unless the New Testament gives authority for interpreting them in other than a literal sense, or (c) unless a literal interpretation would produce a contradiction with truths, principles, or factual statements contained in non-symbolic books of the New Testament.⁹

⁴Greg Bahnsen, "The Prima Facie Acceptability of Postmillennialism," *Journal of Christian Reconstruction* 3 (1976) 57. In view of Bahnsen's advice the present study seeks to identify crucial exegetical issues and encourage their study.

⁵Examples could be multiplied, but see, e.g., Herman Hoyt, "Dispensational Premillennialism," in *The Meaning of the Millennium: Four Views*, ed. Robert G. Clouse (Downers Grove: InterVarsity, 1977) 66-67.

⁶Here may be noted Anthony Hoekema's "An Amillennial Response" to Herman Hoyt in *The Meaning of the Millennium*. Hoekema believes he has found six examples of nonliteral interpretation in Hoyt. He goes on to speak correctly of the "gross oversimplification" that the basic issue in eschatological debates is over literal versus nonliteral hermeneutics (105-7). Actually, Hoekema's six examples relate to exegetical *conclusions*, not hermeneutical *method*.

⁷E.g., see Pentecost, *Things to Come*, 3-4.

⁸E.g., see Hoekema, "An Amillennial Response," 107-8; Clarence B. Bass, *Backgrounds to Dispensationalism* (Grand Rapids: Baker, 1960) 151-53; and P. E. Hughes, *Interpreting Prophecy* (Grand Rapids: Eerdmans, 1976) 9-10.

⁹Floyd Hamilton, *The Basis of Millennial Faith*, 53-54.

In response to (a) it should be recognized that a literal hermeneutic should not be abandoned when figurative language is encountered. Indeed, sensitivity to historical, grammatical, and cultural matters is the only way to arrive at the meaning intended by the figure. Hamilton's latter two points get to the heart of the matter—amillennialists believe that the continuity between the OT and NT is sacrificed if prophecy is interpreted literally.

This debate over biblical continuity and hermeneutical consistency may be conveniently illustrated by the dialogue found in *The Meaning of the Millennium*. Here Ladd, Hoekema, and Boettner converge against Hoyt on the matter of hermeneutics.¹⁰ From Ladd's perspective, Hoyt is too literal in his interpretation of NT passages dealing with the kingdom because of his literal view of OT prophecy. Boettner and Hoekema agree with Ladd here, but then charge Ladd with being too literal in his view of Revelation 20. Radmacher's analysis is correct: "the major criticism that Hoekema and Boettner use on Ladd's interpretation of Revelation 20 is the criticism that Ladd uses on Hoyt and dispensational premillennialists."¹¹ Ladd is caught in the middle—his hermeneutic is not literal enough to satisfy Hoyt, but neither is it "spiritualized" enough to please Hoekema and Boettner!

Conclusion

It would appear that vague generalities about theoretical hermeneutics accomplish very little. The cavalier dismissal of eschatological systems on the sole ground of hermeneutical theory serves only to obscure the more pertinent issues. Advocates of a "dual hermeneutic" cannot be dismissed with the charge of "allegorizing" and neither can dispensationalists be shouted down with the rebuke of being "hyper-literalists." However, hermeneutical *conclusions* on specific issues may be viewed as being inconsistent with one's professed hermeneutical *method*. When there is a discrepancy between the two, both dispensationalists and covenant theologians should take heed.

The main burden of these thoughts on the hermeneutical question is that any profitable debate must focus upon concrete issues, such as the NT use of the OT and the nature of progressive revelation. Here specific passages may be exegeted and profitably debated.

¹⁰ *Meaning of the Millennium*, 47, 54, 94–95, 107.

¹¹ Earl D. Radmacher, "Differences on the Millennium," *Christianity Today* 22:14 (Apr 7, 1978) 46. Yet Radmacher elsewhere may excessively rely on a literal hermeneutic as the panacea for today's eschatological difficulties. See his "The Current Status of Dispensationalism and its Eschatology" in *Perspectives on Evangelical Theology*, ed. K. S. Kantzer and S. N. Gundry (Grand Rapids: Baker, 1979) 163–76.

THE CONTINUITY OF SCRIPTURE AND
THE NEW TESTAMENT USE OF THE OLD TESTAMENT

Two Basic Approaches

Those who hold to some form of covenant theology (whether premillennial, postmillennial, or amillennial) generally emphasize the unity of the Bible by stressing the NT's supposed reinterpretation of the OT. Ladd was probably the most prominent premillennial advocate of this position. He echoed Augustine's famous words, "*Novum testamentum in vetere latet; vetus testamentum in novo patet*" and then added that

the Old Testament must be interpreted by the New Testament. In principle it is quite possible that the prophecies addressed originally to literal Israel describing physical blessings have their fulfillment exclusively in the spiritual blessings enjoyed by the Church. It is also possible that the Old Testament expectation of a kingdom on earth could be reinterpreted by the New Testament altogether of blessings in the spiritual realm. Therefore our question must be whether the exegesis of the New Testament requires the inclusion of millennial doctrine.¹²

Here one may note that Ladd agrees with amillennialists on hermeneutical principle but goes on to disagree with them on the exegesis of specific NT passages (mainly Revelation 20, though 1 Cor 15:21–28 and Romans 11 are also involved). In another place Ladd stated emphatically that "a millennial doctrine cannot be based on Old Testament prophecies but should be based on the New Testament alone."¹³

At exactly this point dispensationalists part company with covenant theologians. It is their contention that the NT supplies no "reinterpretation" of OT prophecy which would cancel the OT promises to Israel of a future historical kingdom. In their view the NT use of the OT does not radically modify the OT promises to Israel. Hoyt argues that "in passage after passage Ladd insists that the New Testament is interpreting the Old when the New Testament is simply applying a principle found in the Old Testament."¹⁴ Walvoord views

¹²George E. Ladd, "Revelation 20 and the Millennium," *RevExp* 57 (1960) 167. For similar statements see *Crucial Questions about the Kingdom of God* (Grand Rapids: Eerdmans, 1952) 136–42; *The Presence of the Future* (Grand Rapids: Eerdmans, 1974) 199, 204–5, 227–28; and *The Last Things* (Grand Rapids: Eerdmans, 1978) 8–10.

¹³Ladd, *Meaning of the Millennium*, 32.

¹⁴Hoyt, *Meaning of the Millennium*, 42–43.

Ladd's reinterpretation approach as tantamount to a contradiction and cancellation of the OT promises.

The issue . . . is not progressive revelation versus nonprogressive revelation, but rather in progressive revelation there is no contradiction or correction of what was commonly assumed to be the main tenor of OT revelation. Accordingly, the issue is whether the Old Testament teaches a literal fulfillment of specific promises for Israel and whether the New Testament contradicts or supports literal interpretation.¹⁵

Similarly Feinberg stresses that though the NT uses the OT in a number of ways it does not empty the OT of its valid predictive meaning.¹⁶

Relative Priority of Old Testament or New Testament

As the two approaches meet head on, it is immediately noted that a crucial issue concerns the priority assigned to the OT or NT in the exegetical method. Thus the whole issue of the nature of progressive revelation lies just below the surface of the debate. Ladd contrasts the two approaches in this manner: "Dispensationalism forms its eschatology by a literal interpretation of the Old Testament and then fits the New Testament into it. A nondispensational eschatology forms its theology from the explicit teaching of the New Testament."¹⁷ Hoyt denies Ladd's description of the issues and offers his own instead: "The dispensationalist interprets the New Testament in the light of the Old, whereas the nondispensationalist, it seems, comes to the New Testament with a system of interpretation which is not derived from the Old Testament and superimposes this upon the New Testament."¹⁸ Feinberg argues similarly that a dispensational approach is scientifically inductive and does not, like Ladd, "wipe out the testimony of the Old Testament because of a certain view of the New."¹⁹

The upshot of all this is that covenant theologians and dispensationalists disagree on the nature of progressive revelation. Each group accuses the other of misinterpreting the NT due to alien presupposi-

¹⁵ John F. Walvoord, "Does the Church Fulfill Israel's Program?" (part 1) *BSac* 137 (1980) 20. Later Walvoord states the issue as "whether progressive revelation ever reverses preceding revelation and denies its validity" (29).

¹⁶ Charles L. Feinberg, *Millennialism: The Two Major Views* (3d ed; Chicago: Moody, 1980) 60. It is interesting to note that the disciples' expected literal fulfillment was not denied by Christ in Acts 1. Christ merely told them that the time of the fulfillment was not their concern.

¹⁷ Ladd, *Meaning of the Millennium*, 27. Similarly, see Hoekema, *Meaning of the Millennium*, 107.

¹⁸ Hoyt, *Meaning of the Millennium*, 43.

¹⁹ Feinberg, *Millennialism*, 56; see also 52, 61.

tions. It is a case of conflicting preunderstandings. Yet a legitimate question is raised concerning biblical continuity. If NT reinterpretation reverses, cancels, or seriously modifies OT promises to Israel, one wonders how to define the word "progressive." God's faithfulness to his promises to Israel must also be explained.

Feinberg's point on induction is well taken. It reminds one of the principle of "antecedent theology" popularized by Kaiser.²⁰ Though not known as a dispensationalist, his insistence that the Bible is an organic unity and that interpreters must not read later revelation back into earlier revelation resembles the dispensationalist's insistence that the NT does not alter the plain meaning of the OT.

A Test Case

One passage Ladd includes in his argument for OT reinterpretation in the NT is the use of Hos 1:10; 2:23 in Rom 9:25–26. In Ladd's view Paul deliberately takes prophecy about the future of Israel and applies it to the church, thus showing that the passage in Hosea is clearly fulfilled in the Christian church.²¹ Hoyt responds to this approach with the assertion that Paul is simply applying Hosea's material to the church "for the purpose of explaining something that is true of both."²² Of course, even Hoyt's analogy view implies some continuity between Israel and the church.

Though Hoyt is correct that Ladd's interpretation is gratuitous, a third view is preferable to Hoyt's. Examination of the context of Romans 9 shows an exclusive reference to Israel until 9:24, where Paul introduces the Gentiles who along with Israel are "vessels of mercy" (9:23). Gentiles are again contrasted with Israel in 9:30–31. However, the overwhelming emphasis of Romans 9 is upon Paul's burden for unbelieving Israel. In 9:27 Paul cites what Isaiah says "concerning Israel." This fits the context of Hosea perfectly. There is thus no evidence that Paul is thinking primarily of the church in Rom 9:25–26. Instead, he is thinking (along the same lines as Hosea) of the present unbelief and future restoration of the nation of Israel.²³

²⁰Walter C. Kaiser, *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978) 14–19; and *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981) 134–40.

²¹Ladd, *Meaning of the Millennium*, 43–44. It ought to be noted that Boettner and Hoekema agree with Ladd's hermeneutic (47, 55).

²²Hoyt, *Meaning of the Millennium*, 43. Though both Ladd and Hoyt speak of the NT "applying" the OT to the church, Ladd means that the church fulfills the OT and Hoyt means that the church is similar to Israel.

²³This approach has been argued well by John A. Battle, "Paul's Use of the Old Testament in Romans 9:25–26," *GTJ* 2 (1981) 115–29.

Conclusion

The NT use of the OT is a complex matter deserving much more study. It is encouraging that this appears to be a popular topic for scholarly study at present. At least three courses of action should be pursued as such study proceeds. First, both the covenant theologian and the dispensationalist must sharpen their positions on the NT use of the OT. It appears exceedingly doubtful that the NT reinterprets the OT so as to evaporate the plain meaning of its promises. This comes perilously close to conflicting with such NT passages as Matt 5:18 and John 10:35b. On the other hand, it is clear that the NT is not always as literal in its handling of the OT as some dispensationalists might think. Genuine typology and analogy between OT and NT should not be viewed as destructive to the literal fulfillment of the OT promises to Israel, but rather an indication of a greater continuity between Israel and the church than dispensationalists have often been willing to admit.

A second course of action to be pursued is semantic—the clearing up of definitions. Crucial terms such as “literal,” “typological,” “reinterpretation,” and “application” must be defined in a consistent manner agreeable to both groups. For example, what the covenant theologian calls the NT “reinterpretation” of the OT may be viewed by the dispensationalist as NT “application” of the OT. Third, the covenant theologian must beware of a tendency to erase the future of the nation of Israel from Scripture,²⁴ and the dispensationalist must beware of a tendency to exaggerate the biblical distinctions between Israel and the church.²⁵ One aspect of the Israel/church question concerns the nature of the kingdom of God, which will be addressed next.

²⁴It is encouraging that Anthony A. Hoekema's *The Bible and the Future* (Grand Rapids: Eerdmans, 1979) shows some openness to the future of the nation of Israel upon the new (renewed) earth (23–40, 146–47). Hoekema's well stated “Critique of Dispensationalism” (194–222) deserves serious attention and response from dispensational scholars. Attention should also be drawn to Willem A. Van Gemeren's two part series “Israel as the Hermeneutical Crux in the Interpretation of Prophecy,” *WTJ* 45 (1983) 132–44; and 46 (1984) 254–97. Van Gemeren's overview of reformed eschatology since Calvin is enlightening. His description of some reformed OT exegesis takes the form of a parody upon the familiar words of Augustine: “the Old is by the New restricted and the New is on the Old inflicted” (269). He calls upon the reformed community to realize that the NT does not so much “fulfill” the OT as to “confirm” that “all the expectations of the OT prophets will be fulfilled” (280).

²⁵See Kenneth L. Barker, “False Dichotomies Between the Testaments,” *JETS* 25 (1982) 3–16. It is encouraging here to note two recent essays by Robert L. Saucy. In “Contemporary Dispensational Thought,” *TSF Bulletin* 7:4 (1984) 10–11, he shows how some dispensationalists “have come to see a greater unity in the historical program of God” without giving up the literal fulfillment of Israel's OT promises (11). See also “Dispensationalism and the Salvation of the Kingdom,” *TSF Bulletin* 7:5 (1984) 6–7.

THE CONTINUITY OF SCRIPTURE AND
THE PRESENCE AND FUTURE OF THE KINGDOM

Introduction

In the larger context of the scholarly debate on NT eschatology, the central question seems to revolve around the nature of the kingdom of God in Jesus' teaching as being either present/immanent or future/transcendent. Today it is customary to merge the present and future views in an "already but not yet" inaugurated or proleptic eschatology. This rather simplistic summary may supply a larger context into which this present study may be integrated.²⁶

Two Basic Approaches

Postmillennialists and amillennialists seem to agree that the millennium is either identical with, inclusive of, or included within the present age.²⁷ Chronologically the two systems are similar. Amillennialism views the millennium as strictly present; the only literal reign of Christ upon the earth is reserved for the new earth or eternal state.²⁸ Postmillennialism is more difficult to analyze on this point, but it is characterized by a greater degree of optimism in its view of the prospects of the church before the second coming of Christ. (In some postmillennial schemes the present age blends into the millennium.) Indeed, the postmillennialist Rushdoony styles amillennialists as "merely premillennialists without any hope for the historical future."²⁹ Granted this difference between postmillennialism and amillennialism, it is still true that these two systems are at one in

One might also note W. Robert Cook, *The Theology of John* (Chicago: Moody, 1975) 167–68, 226–27, n. 27, who argues that the Israel-church distinction will become less and less clear in the future. Some of the continuity stressed by Cook and Saucy may have been anticipated by Erich Sauer in *From Eternity to Eternity* (Grand Rapids: Eerdmans, 1954) 166, 177; and in *The Dawn of World Redemption* (Grand Rapids: Eerdmans, 1953) 147. Elliott E. Johnson argues for a NT basis for dispensationalism in "Hermeneutics and Dispensationalism" in *Walvoord: A Tribute*, ed. Donald K. Campbell (Chicago: Moody, 1982) 239–55. Stanley D. Toussaint's "A Biblical Defense of Dispensationalism" in the same volume (81–91) includes some helpful clarifications (83–84).

²⁶For useful surveys of thought on the nature of the kingdom see McClain, *Greatness*, 7–14; Ladd, *The Presence of the Future*, 3–42; Norman Perrin, *The Kingdom of God in the Teaching of Jesus* (London: SCM, 1963) 13–89; and Hoekema, *The Bible and the Future*, 288–316.

²⁷This may be seen, e.g., in the similar views of Boettner and Hoekema in *The Meaning of the Millennium*.

²⁸E.g., Hoekema, *The Bible and the Future*, 41–54, 201–14, 220–38, 274–87.

²⁹Rousas J. Rushdoony, cited by Gary North, "Editor's Introduction," *Journal of Christian Reconstruction* 3:2 (1976) 5.

emphasizing the presence, not the future, of the millennium (God's reign).

All premillennialists, on the other hand, stress the future reign of Christ upon the earth as the consummation of history prior to the inauguration of the new heavens/new earth or the eternal state. Yet premillennialists are divided over the present nature of the kingdom. Ladd is one premillennialist who is convinced that Scripture demands a view which emphasizes the present nature of the kingdom.³⁰ In fact, he views the present aspect of the kingdom as exegetically more defensible than its future aspect.³¹ On the other hand, dispensationalists have traditionally maintained the offer, rejection, suspension, and final establishment scenario,³² though there have been some exceptions.³³ The tendency of dispensationalists has been to view NT references to a present kingdom as judicial or proleptic in nature.³⁴ Ladd argues instead that the kingdom should be viewed more as God's dynamic *rule* (in present and future) than as a static future *realm*.³⁵

Problems with the Approaches

It appears that a major problem with amillennialism and post-millennialism is found in the preaching of John the baptizer and Jesus. John and Jesus challenged Israel to repent in view of the kingdom which was at hand (Matt 3:1-2; 4:17). What was meant by the term "kingdom?"³⁶ Feinberg observes that

no explanation is offered as to the meaning of the "Kingdom" . . . , for the people knew what was implied. . . . After a study of the Old Testament prophetic Scriptures, what else could one expect . . . ? There was no need to describe the conditions and characteristics of the Kingdom, for that had been done so repeatedly and minutely.³⁷

³⁰Key texts showing the presence of the kingdom include Matt 3:2; 4:17; 10:7; 12:28; Luke 17:21; and Col 1:13. See Ladd, *The Presence of the Future*, 149-217.

³¹George E. Ladd, "Review of The Greatness of the Kingdom" *EvQ* 32 (1960) 48-50.

³²See, e.g., McClain, *Greatness of the Kingdom*, 259-430; G. N. H. Peters, *The Theocratic Kingdom* (3 vols; reprint; Grand Rapids: Kregel, 1952), 1. 375-78, 590-91, 621-31; 2. 224-25, 461-72, 668-730; 3. 29-31, 582-602; and, more recently, Feinberg, *Millennialism*, 229-49.

³³Notably Sauer, *Eternity to Eternity*, 175-77.

³⁴McClain, *Greatness of the Kingdom*, 434-39.

³⁵Ladd, *Presence of the Future*, 149-217.

³⁶It is unnecessary here to debate whether "kingdom of heaven" in Matthew is identical to or different from "kingdom of God" in the other gospels. However, it is believed that dispensationalists who distinguish between the two terms are in error.

³⁷Feinberg, *Millennialism*, 131. See also McClain, *Greatness of the Kingdom*, 274-303; and Hoyt, *Meaning of the Millennium*, 85.

Many amillennialists and postmillennialists, however, do not believe that the kingdom John and Jesus announced should be equated with the promised kingdom of the OT. And here is where a major discontinuity arises in their view of progressive revelation. If the kingdom announced in the NT is not to be equated with that kingdom promised in the OT, then what is it? And why were the Jews so accountable for rejecting the signs which pointed to it?³⁸

This discontinuity between OT and NT is also noticeable in Ladd.³⁹ The amillennialist Kushke welcomes Ladd's emphasis upon the kingdom as a present reality but points out that Ladd's view results in a major discontinuity between OT and NT. In Kushke's view Ladd's position raises serious questions about the good faith of the OT prophecies.⁴⁰ Evidently Kushke would agree with Ladd that the kingdom offered in the NT was spiritual but would deny that the OT prophets predicted a future earthly kingdom for Israel. Mawhinney has also argued that Ladd's view of the NT kingdom as being present in realm as well as reign renders a future kingdom as realm unnecessary.⁴¹

Dispensationalism also has its problems in articulating the continuity of Scripture in terms of a present and future kingdom. The pre-cross NT offer of the kingdom has been viewed by many as suggesting the possibility of salvation apart from the work of Christ on the cross. Unfortunately, some dispensationalists have articulated this doctrine in a manner which implies that the cross was unnecessary or that it represented an emergency "Plan B" which replaced the original kingdom program.⁴² Such implications must be disavowed by dispensationalists as untenable—God decreed the cross work of Christ; it was always a necessity in his plan (1 Pet 1:20). However, as many passages in the gospels indicate, Israel was accountable to respond to the kingdom message. In a genuine exercise of human responsibility the nation as a whole rejected this message, and, from a human perspective, Israel's national experience of the kingdom was postponed.

³⁸This problem is not so noticeable in the articulation of this issue by Hoekema, *The Bible and the Future*, 13–22. It is more obvious in several of the older works cited by McClain, *Greatness of the Kingdom*, 274ff., and in Hughes, *Interpreting Prophecy*, 24–28. Of course some would argue that the OT never predicted an earthly kingdom for Israel.

³⁹Ladd, *Meaning of the Millennium*, 94; and *Crucial Questions*, 113.

⁴⁰Arthur W. Kushke, "Review of G. E. Ladd: *Crucial Questions about the Kingdom of God*," *WTJ* 15 (1953) 157–58.

⁴¹Allan Mawhinney, "Review of G. E. Ladd: *The Presence of the Future*," *WTJ* 37 (1975) 285–86. Similarly, see McClain, *Greatness of the Kingdom*, 275, n. 7.

⁴²Hughes, *Interpreting Prophecy*, 104–5; Hoekema, *The Bible and the Future*, 212–14; and Ladd, *Meaning of the Millennium*, 94.

All of this is somewhat problematic, as some dispensationalists have admitted.⁴³ However it is only another aspect of the divine sovereignty/human responsibility tension which may be observed elsewhere in Scripture (e.g., Matt 26:24; Acts 2:23). The cardinal example of such tension might indeed be the fall of Adam and Eve in Genesis 2–3. *What if* Adam and Eve had not rejected God's plan for them (Gen 2:16–17)? Is this question really all that different from the one which asks *what if* Israel as a nation had accepted the kingdom offer? God knew that Adam and Eve would fall and that Israel would nationally reject the kingdom offer. Yet there was a genuine exercise of human responsibility and a resulting culpability in both cases.⁴⁴ Covenant theologians should thus have no problems in principle with the dispensational articulation of the offer of the Kingdom. And what of those who did respond in faith to Jesus' message? Dispensationalists must improve their articulation of the present dynamic rule of God in the lives of believers (Matt 12:28; Col. 1:13).

Conclusion

The tension between the present and future aspects of the kingdom is problematic for all eschatological positions. Amillennialists and, to a lesser degree, postmillennialists and historic premillennialists, have emphasized the presence of the kingdom. Dispensationalists have emphasized the future of the kingdom. All of these views need further refinement and modification in the light of further study and debate. As the evidence continues to be studied, covenant theologians should exhibit more openness to the possibility of a future kingdom of God upon this earth in literal fulfillment of the OT. Similarly, dispensationalists should be more open to the legitimate exegetical insights of Ladd and others concerning the present aspect of God's rule. There is no reason why this should invalidate the millennium or other legitimate dispensational distinctives.

CONCLUSION

This study has outlined three hermeneutical issues which impact the contemporary debate on eschatology. It has been argued that evangelicals should avoid brash charges of "allegorizing" or "hyper-literalism." Instead, debate should focus upon issues such as specific NT uses of the OT (e.g., Acts 2/Joel 2; Acts 15/Amos 9) and specific passages revealing the complex nature of the kingdom of God. The

⁴³E.g., McClain, *Greatness of the Kingdom*, 319–20.

⁴⁴See Feinberg, *Millennialism*, 146.

continuity of Scripture (as demonstrated in specific passages) is the broad issue at stake here—not theoretical hermeneutics.

My research in this area has shown that eschatological debates are often destructive rather than constructive. A bitter and polemical spirit ill becomes discussions within the body of Christ. It is easier to erect and demolish straw men than it is to courteously and carefully confront real issues.⁴⁵

Twentieth century “eschatologists” should take to heart the words and spirit of the second century father Justin Martyr. Evidently Justin was a premillennialist. In his *Dialogue* with the heretic Trypho he claimed to share premillennialism with “others, who are right-minded Christians on all points.” Yet he admitted that “many who belong to the pure and pious faith, and are true Christians, think otherwise.”⁴⁶ Let us save our polemics for modern Tryphos and discuss eschatology in a manner befitting Christians.

⁴⁵One wonders how much good would have been accomplished had Ladd and McClain enjoyed a more constructive dialogue than that which appears in *Christianity Today* 4:1 (Oct 12, 1959) 38–40; and 4:10 (Feb 15, 1960) 23–24. Ladd heatedly attacked McClain’s position, but McClain responded that Ladd had seriously misconstrued that position. It is encouraging to note Radmacher’s belief that a growing rapprochement is taking place in more recent days (“Current Status of Dispensationalism,” 163).

⁴⁶Justin Martyr, *Dialogue with Trypho*, chap. 80, in *The Ante-Nicene Fathers*, vol. I, ed. A. Roberts and J. Donaldson, rev. A. C. Coxe (reprint; Grand Rapids: Eerdmans, 1973) 239.

THE NEW COVENANT AND THE CHURCH

HOMER A. KENT, JR.

The relevance of the new covenant to the church today requires a careful look into both the OT and the NT. When Jesus mentioned the new covenant as he was instituting the bread and the cup, he clearly indicated its significance for the church. When the OT is examined to discover what this new covenant involved, and when the NT is investigated for further clarification, it becomes clear that only one new covenant is in view, even though different groups may derive somewhat varying benefits from it. The essence of the new covenant is spiritual regeneration, enjoyed now by Christian believers and prophesied for national Israel at the second coming of Christ.

* * *

THE concept of "covenant" is a pivotal one in biblical studies. Both the OT and NT utilize words denoting this idea, and their contexts reveal how crucial certain covenants were in explaining the actions which followed. Gleason Archer's definition of the term may serve as a working guide:

A compact or agreement between two parties binding them mutually to undertakings on each other's behalf. Theologically (used of relations between God and man) it denotes a gracious undertaking entered into by God for the benefit and blessing of man, and specifically of those men who by faith receive the promises and commit themselves to the obligations which this undertaking involves.¹

Students of Scripture are particularly concerned with the covenants which God has announced for man. Inasmuch as these are expressions of his will, his promises, and his demands, they are supremely important to the Christian who has committed his trust and allegiance to God and the doing of his will.

¹G. L. Archer, "Covenant," *Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1984) 276.

In the OT six covenants are clearly mentioned: Noahic (Gen 6:18; 8:20–9:17); Abrahamic (Genesis 15, 17); Mosaic or Sinaitic (Exod 19:5, 20); Palestinian (Deuteronomy 29–30); Davidic (2 Sam 7:4–16; 23:5); and New Covenant (Jer 31:31–34; Ezekiel 36–37). In addition some would posit by deduction an Edenic Covenant, and would separate the Mosaic into Sinaitic and Levitical.² Much of Reformed Theology also sees two or three theological covenants: The Covenant of Works, the Covenant of Redemption (debated by some covenant theologians), and the Covenant of Grace.³ This article will consider the biblical New Covenant prophesied by Jeremiah, referred to by Jesus, and mentioned with some extended discussion elsewhere in the NT.

THE OT BACKGROUND

When Jesus ate the last supper with his disciples in the upper room, he introduced the memorial drinking of the cup with the words, "This cup is the new testament (ἡ καινὴ διαθήκη) in my blood" (Luke 22:20). No further explanation is given as to the identity of this covenant, yet the presence of the article implies that a specific and presumably understood covenant is in view. Thus one logically concludes that the disciples would have thought in terms of their own biblical heritage. The new covenant recorded as prophecy by Jeremiah seems almost certainly to have been the covenant of which the disciples would have thought.

Jeremiah's announcement of the new covenant was made during a very dark period for Israel. The northern kingdom had already been overthrown and its citizens led captive by the Assyrians (2 Kgs 17:5–6). Foreign colonists were brought into the land to repopulate it (2 Kgs 17:5–6, 23–24). The southern kingdom was likewise in dire straits. The prophet had begun his ministry in the days of Josiah and lived to see the Babylonian captivity begin. It was during those momentous days that God gave him the prophecy of the new covenant that offered better things for the suffering nation.

The new covenant recorded in Jeremiah would be made with the house of Israel and with the house of Judah (31:31). This implies that the two kingdoms would both exist and presumably be united, inasmuch as only one new covenant is mentioned. The Jewish contemporaries of Jeremiah would have understood that God was promising

²J. B. Payne, "Covenant in the Old Testament," *Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1975) 1. 1007–10.

³R. A. Killen and John Rea, "Covenant," *Wycliffe Bible Encyclopedia* (Chicago: Moody, 1975) 1. 387, 390; and M. E. Osterhaven, "Covenant Theology," *Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1984) 279–80.

to them a new kind of relationship. In the context preceding this prophecy, they had been informed that the people would be regathered to their land (30:1-3). This would occur after the time of Israel's greatest suffering known as "Jacob's trouble" (30:7), when all their enemies have been destroyed (30:16), and their homeland rebuilt (30:17, 18).

God promised that the new covenant would be a different sort than the Mosaic one he had given. It would bring a spiritual transformation by an inward change, not just by imposition of external code (31:33). Forgiveness of sins would be complete, and the knowledge of God would be universal among participants (31:34). God also called it an everlasting covenant (32:40).

This was not, however, a totally new concept when Jeremiah voiced it. In the eighth century B.C. Isaiah spoke of a different covenant which God was promising:

Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David [55:3; all biblical quotations from *NASB*].

And as for Me, this is my covenant with them, says my Lord: My Spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring, says the Lord from now and forever [59:21].

And I will faithfully give them their recompense, And I will make an everlasting covenant with them [61:8].

Ezekiel, a contemporary of Jeremiah in the sixth century B.C., was also aware of this promise of a new covenant from God:

Nevertheless, I will remember My Covenant with you in the days of your youth, and I will establish an everlasting covenant with you. . . . Thus I will establish My covenant with you and you shall know that I am the Lord [16:60-62].

And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be my people [37:26-27].

The same thought is obviously in view in another passage in Ezekiel, although the word "covenant" is not used:

For I will take you from the nations, gather you from all the lands, and bring you into your own land. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and

from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. And you will live in the land that I gave to your forefathers; so you will be My people, and I will be your God [36:24–28].

Thus, there is an extensive OT background to the New Covenant. This enabled Jews in the NT era to receive the concept as familiar terminology.

THE NT TEACHING

Explicit mention of the New Covenant occurs six times in the NT, although the thought is found more frequently than these few references. Of special interest is the Greek term διαθήκη / 'covenant, testament', which is employed in each of these instances. It was not the usual term among the Greeks for a treaty or agreement. That concept was usually reserved for συνθήκη—a covenant or agreement negotiated by two parties on equal terms. Rarely was διαθήκη used in the sense of treaty. J. Behm can cite only one instance of this term with the sense of "treaty," and that was with the meaning of "a treaty between two parties, but binding only on the one according to the terms fixed by the other."⁴ Consequently, διαθήκη had the more common meaning of "will" or "testament," both in legal circles in every period, and in popular usage also. Apparently the NT writers without exception chose this term in referring to God's covenant with man because in its one-sidedness it was more like a will than a negotiated treaty.

Jesus' Reference to the New Covenant

The sole reference in the Gospels using the phrase "new covenant" is found in Luke. Parallels in Matthew and Mark mention "covenant" but not "new covenant" (Matt 26:28; Mark 14:24). Luke wrote, "And in the same way He took the cup after they had eaten, saying, This cup which is poured out for you is the new covenant in My blood" (Luke 22:20).

Because of Jesus' previous disclosures to his disciples that he was the Messiah and that the kingdom of heaven was at hand (Matt 4:17; 16:16–17), the hearers at the last supper would have had no reason to suppose he was referring to any other new covenant than the one

⁴J. Behm, "Διαθήκη," *TDNT* 2 (1964) 125. His entire discussion of this term is excellent and highly recommended (see pp. 104–34).

foretold in the OT. The absence of any clarification or further disclosure by Jesus reinforces this conclusion.

The Lord Jesus used the occasion in the upper room on the eve of crucifixion to announce that his death would establish the New Covenant. His words also made it clear that his blood was shed "for you"; hence the disciples were participants and beneficiaries in some sense. Furthermore, the context records the command for perpetuation of the ceremony as a remembrance, thus pointing to the future significance for those disciples and others whom they would enlist (Luke 22:19).

Paul's References to the New Covenant

The first Pauline use of the phrase "new covenant" occurs in his first canonical letter written in Corinth, "In the same way He took the cup also, after supper, saying, This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me" (1 Cor 11:25). Here Paul was endeavoring to correct some abuses in the church at Corinth regarding inappropriate conduct at the Lord's Supper (1 Cor 11:20). The meal they were eating together had become a selfish, uncharitable scene of mere temporal gratification. Surely it was an unworthy preparation for the ceremonial bread and cup to follow. Consequently Paul referred the readers to the events of the last supper, and quoted the words of Jesus regarding the meaning of the symbols. It is clear that he regarded the Corinthians' observance as the perpetuation of what Jesus had instituted, even though it had undergone some gross distortion by their practices. It was the distortion he was correcting, not their understanding of Jesus' command that the blood of the new covenant was to be remembered by them.

Paul's second use of the phrase occurs in a totally different context, although written to the same church. He wrote, "who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life" (2 Cor 3:6). In this passage Paul was exulting in the ministry which God had given him under the New Covenant as compared to the Mosaic covenant, which he characterized as a ministry of condemnation and death. The OT period was a time of fading glory (3:7) with Jewish hearts being veiled from clear understanding (3:14). However, as Paul proclaimed the gospel of Christ, the energizing power of the Spirit made alive those who responded. The obscuring veil was removed (3:16), true spiritual liberty resulted (3:17), and life was possessed by every believer (3:6). Allowing Paul to define his own terms, the "new covenant" (which his preaching of the gospel was promoting) was the same new covenant which Jesus announced in the upper room and which his death secured for believers.

References to the New Covenant in Hebrews

The expression "new covenant" occurs three times in the epistle to the Hebrews. In one of these the word "new" is different from the other two. In addition several other references in Hebrews employ the word "covenant" alone but are presumably references also to the New Covenant (8:10, 13; 9:15*b*; 10:16).

The first reference is the author's quotation of Jer 31:31, "For finding fault with them, He says, Behold days are coming, says the Lord, when I will effect a new covenant with the house of Israel and with the house of Judah" (8:8). In this section of Hebrews the author cited the entire paragraph from Jeremiah (31:31–34) and used it to support his contention that Christ had become the mediator of a better covenant than that of Moses; Christ established the New Covenant of Jeremiah's prophecy. The author cited enough of Jeremiah to convey the basic promises of the New Covenant. This enabled the readers to see clearly that their Christian experience paralleled much of what had been promised.

The first promise mentioned that under the New Covenant God's laws would be implanted in the very minds and hearts of the participants (Heb 8:10; Jer 31:33). No longer would those laws be only an external code inscribed on stone. Thus compliance would be by inner desire, not by outward compulsion. This transformation is the very essence of regeneration. This promise of inner change was clearly specified also in Ezek 36:26–27.

This does not mean that no Jew under the Mosaic Covenant had a transformed heart. What is being stated is that the New Covenant itself would provide this for every participant. Such was not the case with the Mosaic Covenant. Even though it was obviously possible to know God and have a transformed heart during OT times, the old covenant itself did not provide this. Many Jews lived under the provisions of the Mosaic Covenant and still died in unbelief. The New Covenant, however, guarantees regeneration to its beneficiaries.

The second promise of the New Covenant assured that its provisions would be efficacious to every participant (Heb 8:11; Jer 31:34*a*). The knowledge of God would not be dependent upon further revelation and instruction from prophets, priests, or more knowledgeable neighbors. Only true believers will participate in the New Covenant, and God will plant the knowledge of himself in their hearts by his Spirit. Every believer without exception will have this knowledge.

Jesus taught the same truth: "It is written in the prophets, and they shall all be taught of God. Everyone who has heard and learned from the Father, comes to me" (John 6:45). The apostle John conveyed the same truth: "But you have an anointing from the Holy One, and you all know" (1 John 2:20); "And as for you, the anointing

which you received from Him abides in you, and you have no need for anyone to teach you" (1 John 2:27). Of course John did not mean that no teachers are ever needed by believers. Christ gave the gift of teaching to some believers (Eph 4:11; 1 Tim 3:2), and John himself was teaching as he wrote these words. The sense is that the function of human teachers is not to convey new revelation or knowledge, but to clarify and unfold the intuitive knowledge which, in germ at least, is possessed by all believers.

The third promise of the New Covenant provides complete forgiveness to all who are under its provisions (Heb 8:12; Jer 31:34b). Sins would be put away permanently in a sense different from the old covenant. Later in the epistle the point is made that repeated sacrifices reminded Israelites that no final sacrifice for sin had been offered (Heb 10:3, 4). The New Covenant would deal with sins in such a way that no continued remembrance by repeated sacrifices would occur. Christ's death provided complete expiation for sins once-for-all. It is obviously the intention of the author to show that the promises of the New Covenant are all experienced by Christians.

The second Hebrews usage mentions Christ as the mediator of the new covenant.

And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance [9:15].

Christ's death not only made possible the provisions stated in Jeremiah regarding the New Covenant, but also superseded the old covenant. It provided an expiation for the guilt of those who lived under the Mosaic Covenant. Their sin had been "covered" by animal sacrifices, but that could not provide true expiation (Heb 10:4). Christ's death thus validated the New Covenant and also implied that the old covenant was obsolete and could disappear (Heb 8:13).

The final usage of the phrase in Hebrews uses a different adjective for "new," and mentions the covenant in a context that brings together a number of different parties. Heb 12:24 reads, "And to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel."

The adjective "new" used here is νέας, which denotes something recent as distinguished from καινός, the adjective used in all other instances with διαθήκη, which denotes what is new in quality or nature.⁵ The author presumably had in mind the recent revelation of Jesus Christ. Of course, he was referring to the same new covenant.

⁵J. Behm, "Καίνος," *TDNT* 3 (1965) 447.

The context of Hebrews 12 describes the Christian readers as the spiritual colleagues of those in the city of the living God in the presence of myriads of angels (v 22). They have joined with the church of the firstborn ones enrolled in heaven—a reference apparently to living NT believers (v 23a). They are also now in association with the spirits of righteous men made perfect (v 23b). These were OT saints with whom Christians share a common salvation. They are called “spirits” because they are not yet united with their bodies in resurrection, but their spirits have been made perfect because Christ’s sacrifice for sins has provided expiation (11:40). Thus the New Covenant has relevance for OT believers as well as the NT ones.

THE RELEVANCE FOR THE CHRISTIAN CHURCH

In spite of certain obvious connections between the biblical teaching regarding the New Covenant and the blessings experienced by the NT church, the careful student of Scripture recognizes other problems that must be resolved before the issue can be fully answered. To whom does the New Covenant actually apply? How does the NT church fit into its framework?

Amillennialists usually view the nation of Israel, with whom the New Covenant was specifically connected in OT revelation, as being permanently displaced. All of the promises to Israel are now being fulfilled by the NT church. O. T. Allis is representative of this position as he states:

The passage [Heb 8:8–13] speaks of the new covenant. It declares that this new covenant has been already introduced and that by virtue of the fact that it is called “new” it has made the one which it is replacing “old,” and that the old is about to vanish away. It would be hard to find a clearer reference to the gospel age in the Old Testament than in these verses in Jeremiah.⁶

Premillennialists, on the other hand, have dealt with this issue in various ways. Some have insisted that the new covenant was made with Israel, and will be fulfilled with Israel alone at the second coming of Christ (Rom 11:26–27). J. N. Darby, for instance, represents this viewpoint:

The first covenant was made with Israel; the second must be so likewise, according to the prophecy of Jeremiah. . . . We enjoy indeed all the essential privileges of the new covenant, its foundation being laid on

⁶Oswald T. Allis, *Prophecy and the Church* (Philadelphia: Presbyterian and Reformed, 1945) 154.

God's part in the blood of Christ, but we do so in spirit, not according to the letter.⁷

A smaller group of premillennialists explains the data as pointing to two new covenants, one for Israel and one for the NT church. This explanation attempts to treat the OT data in its straightforward, historical sense, and yet recognizes that the NT references do relate the church to the New Covenant. L. S. Chafer explains:

There remains to be recognized a heavenly covenant for the heavenly people, which is also styled like the preceding one for Israel a "new covenant." It is made in the blood of Christ (cf. Mark 14:24) and continues in effect throughout this age, whereas the new covenant made with Israel happens to be future in its application. To suppose that these two covenants—one for Israel and one for the Church—are the same is to assume that there is a latitude of common interest between God's purposes for Israel and His purpose for the Church.⁸

The commonest explanation among premillennialists is that there is one new covenant. It will be fulfilled eschatologically with Israel but is participated in soteriologically by the church today. By this explanation the biblical distinction between national Israel and the church is recognized, the unconditional character of Jeremiah's prophecy which made no provision for any forfeiture by Israel is maintained, and the clear relationship of certain NT references to the church and the New Covenant are upheld. The notes in the *Scofield Reference Bible* state that, "The New Covenant secures the personal revelation of the Lord to every believer (v. 11) . . . and secures the perpetuity, future conversion, and blessing of Israel."⁹

The reasons supporting this understanding offer the best explanation of the biblical references. First, the normal way of interpreting the various references to "the New Covenant" is to see these as one New Covenant rather than two covenants with the same name and with virtually the same contents. Second, the crucial passages on the New Covenant in Hebrews are addressed to Christians. They may well have been Jewish Christians, but the essential fact is that they were Christians. Third, it is difficult if not impossible to maintain a consistent distinction between a New Covenant for Israel and a New Covenant exclusively for the church in the reference at Heb 12:23–24.

⁷J. N. Darby, *Synopsis of the Books of the Bible* (New York: Loizeaux, rev. ed., 1942) 5. 329.

⁸L. S. Chafer, *Systematic Theology* (Dallas: Dallas Theological Seminary, 1948) 7. 98–99.

⁹C. I. Scofield, ed., *Scofield Reference Bible* (New York: Oxford University, 1917) 1297. The note at Heb 8:8 in the *New Scofield Reference Bible* (1967) 1317, is similar.

In that passage both the church ("church of the firstborn") and OT saints ("spirits of just men made perfect") are related to the New Covenant, not two covenants. Fourth, Christ's mention of the New Covenant in the upper room discourse (Luke 22:20) would certainly have caused the apostles to relate it to Jeremiah 31. Yet Christ connected it with the symbolic bread and cup which he was instituting for the church. Fifth, the apostle Paul clearly connected the upper room instruction regarding the New Covenant to the practice of the Christian church (1 Cor 11:25). He further called himself and his associates "ministers of the new covenant" (2 Cor 3:6). Sixth, the discussion in Hebrews 8 argues that the title "New Covenant" implies a corresponding "old covenant" which is now being superseded. The Mosaic Covenant is the old one for Israel. If the church has a totally separate New Covenant, what is the old one which it replaces?

In the light of all factors, the last interpretation encounters fewer hermeneutical difficulties and provides the most plausible explanation. Charles C. Ryrie, who at an earlier time preferred the two New Covenants view,¹⁰ appears to have come to this conclusion:

Concerning the Church's relation to the covenant, it seems best understood in the light of the progress of revelation. OT revelation of the covenant concerned Israel alone. The believer today is saved by the blood of the new covenant shed on the cross. All spiritual blessings are his because of this, and many of his blessings are the same as those promised to Israel under the OT revelation of the new covenant. However, the Christian believer is not promised blessings connected with the restoration to the Promised Land, and he is not made a member of the commonwealth of Israel. He is a minister of the new covenant, for there is no other basis than the blood of that covenant for the salvation of any today. Nevertheless, in addition to revealing these facts about the Church and the new covenant, the NT also reveals that the blessings promised to Israel will be experienced by her at the second coming of Christ (Rom 11:26-27).¹¹

¹⁰Charles C. Ryrie, *The Basis of the Premillennial Faith* (New York: Loizeaux, 1953) 105-25.

¹¹C. C. Ryrie, "Covenant, New," *Wycliffe Bible Encyclopedia* (Chicago: Moody, 1975) I. 392.

“EVERYONE WILL BE SALTED WITH FIRE” (MARK 9:49)

WESTON W. FIELDS

The meaning of Mark 9:49 (“everyone will be salted with fire”) has long perplexed interpreters. Although this saying is in a literary context speaking of judgment, many have seen in it a reference to purification. However, since Hebrew was probably the lingual background to the Gospel of Mark, the saying may be easily understood as “everyone [who is sent to hell] will be completely destroyed” (destroyed by fire).

* * *

INTRODUCTION

AMONG the difficult sayings of Jesus, Mark 9:49 is one of the most enigmatic. What could Jesus have meant when he said, “Everyone will be salted with fire”? Stated in a context of judgment in the fire of Geh-Hinnom (the valley of Hinnom outside the southwest walls of Jerusalem), this strange mixture of salt and fire has perplexed Greek scholars for a very long time.

SUGGESTED INTERPRETATIONS

Bratcher and Nida have counted at least 15 different explanations for the verse,¹ and Gould calls it “one of the most difficult to interpret in the New Testament.”² He connects the saying not with the fire of judgment in the preceding context, but with the idea of purification as in the fire of a sacrifice. This is because both fire and salt were used by the Jews in their Temple sacrifices. According to the Mishnah, salt was put into the carcass of the sacrificial animal in order to soak out the blood. After the blood was soaked out, the carcass was fit for

¹Robert G. Bratcher and Eugene A. Nida, *A Translator's Handbook on the Gospel of Mark*, vol. 2 in *Helps for Translators* (New York: United Bible Societies, 1961) 304.

²Ezra P. Gould, *A Critical and Exegetical Commentary on the Gospel According to St. Mark* (ICC; Edinburgh: Clark, 1896) 180.

consumption or sacrifice: "The priest . . . dried it by rubbing salt on it [the carcass of the sacrificial animal] and cast it on the fire."³

The interpretation that the salt and fire have something to do with purification or with dedication is in general the same one taken by Montefiore, Rawlinson, A. B. Bruce, Alford, Calvin, Meyer, Lange, Lane, Fudge, and F. F. Bruce.⁴ It is evident as well in *TEV*'s translation, "Everyone will be purified by fire as a sacrifice is purified by salt."

Such connection of the verse with sacrifice also appears in its textual variants. Evidently the incomprehensibility of the verse led some scribe to make a marginal note (which later found its way into the text proper) or to make an outright change in the text. Whichever it was, this change involved lifting part of a phrase out of the LXX of Lev 2:13 and adding it to this text. The phrase is: πᾶν δῶρον θυσίας ὑμῶν ἀλὶ ἁλισθήσεται / 'every one of your sacrificial gifts will be salted with salt'. This connection with Leviticus is seen clearly in the two main forms of the additions to the verse: (1) πᾶσα γὰρ θυσία ἀλὶ ἁλισθήσεται (D it^{b,c,d,ff²,i}, 'for every sacrifice will be salted with salt') and (2) πᾶς γὰρ πυρὶ ἁλισθήσεται καὶ πᾶσα θυσία ἀλὶ ἁλισθήσεται (A K Byz *al*, 'for everyone will be salted with fire, and every sacrifice will be salted with salt'). This last form seems to be a conflation of the shortest version of the verse and the version of intermediate length. Several other versions of the verse, which appear in only one manuscript each, also seem to be the result of scribal attempts to make some kind of sense out of the verse. Three of the four other possibilities mentioned by Metzger have something to do with being "consumed" or "destroyed."⁵

³Philip Blackman, trans., *Order Kodashim*, vol. 5 in *Mishnayoth* (Gateshead: Judaica, 1983) 43.

⁴G. C. Montefiore, *The Synoptic Gospels*, with a series of additional notes by I. Abrahams (3 vols.; London: Macmillan, 1909) 1. 233; A. E. J. Rawlinson, *St. Mark* (7th ed.; London: Methuen, 1949) 131; A. B. Bruce, "The Synoptic Gospels" in *The Expositor's Greek Testament* (ed. W. Robertson Nicoll; London: Hodder and Stoughton, 1897) 1. 407; Henry Alford, *Alford's Greek Testament* (Grand Rapids: Guardian, reprinted, 1976) 1. 380; John Calvin, *A Harmony of the Gospels Matthew, Mark and Luke*, vol. 1 in *Calvin's Commentaries* (ed. David W. Torrance and Thomas F. Torrance; Grand Rapids: Eerdmans, reprinted, 1975) 176–77; H. A. W. Meyer, *A Critical and Exegetical Hand-book to the Gospels of Mark and Luke* (ed. R. E. Wallis, W. P. Dickson, and M. B. Riddle; New York: Funk and Wagnalls, 1884) 120–23; John Peter Lange, *The Gospel According to Mark*, revised with additions by W. G. T. Shedd, vol. 8 in *Commentary on the Holy Scriptures* (Grand Rapids: Zondervan, reprinted, 1971) 90–91; William L. Lane, *The Gospel According to Mark* (NICNT; Grand Rapids: Eerdmans, 1974) 349; Edward William Fudge, *The Fire That Consumes* (Houston: Providential, 1982), 186–87; and F. F. Bruce, *The Hard Sayings of Jesus* (London: Hodder and Stoughton, 1983) 38–39.

⁵Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London and New York: United Bible Societies, 1971) 102–3.

Most modern interpreters of the passage have not advanced much beyond these ancient scribes. In fact one gets the feeling that many commentators are not happy with their own conclusions; yet the absence of a better alternative, coupled with the fact that in the Temple sacrifices salt and fire were found together, has led most interpreters to apply the purificational and dedicatory objectives of the sacrifices to Jesus' statement about the individuals in the passage under consideration. It is as though many of the commentators knew intuitively that the verse cannot say what it seems to say in Greek, for a figure of speech based on these two features among the many elements of a sacrifice hardly seems to fit the immediate context of Mark's narrative, even if Jesus' statement is purely metaphorical. Yet Mark or Mark's source must have felt that it made sense of some kind, even though the sense is not now obvious.

AN ALTERNATIVE INTERPRETATION

Perhaps the solution is not to be found in the Greek text. This is one more saying of Jesus which is easily unlocked when it is translated into Hebrew, currently considered by a number of scholars to be the best candidate for the language of Jesus and of the earliest accounts of his life. A couple of questions may be asked to ascertain whether a Hebrew translation helps clarify the meaning of the Greek text.⁶ Does the semantic range for the word "salt" in Hebrew give any clues about what an expression like "salted with fire" (πυρὶ ἀλίσθησεται) might have meant as an idiom in Hebrew? Could it be that a Hebrew expression was translated literally into Greek, not dynamically, and that in the course of time, as those who would recognize the Hebrew idiom behind the statement became fewer and fewer, the original meaning of it became lost?

There is indeed a Hebrew expression which can answer these questions and solve the problem. Mark 9:49 is one of many passages in Mark (some of which have been noted elsewhere by Lindsey)⁷ in which it is possible to translate word for word back into Hebrew and not even change the word order. Lindsey suggests the translation כֶּל אִישׁ בָּאֵשׁ יִמָּלַח.⁸ The UBS Modern Hebrew New Testament suggests

⁶Cf. Robert L. Lindsey, "A Modified Two-Document Theory of the Synoptic Dependence and Interdependence," *NovT* 6 (1963) 245–47; idem, *A Hebrew Translation of the Gospel of Mark* (2d ed.; Jerusalem: Dugith, 1973) xxix–xxvi; and David Bivin and Roy B. Blizzard, *Understanding the Difficult Words of Jesus* (Arcadia, CA: Makor Foundation, 1983). See also Weston W. Fields ("Understanding the Difficult Words of Jesus: A Review Article," *GTJ* 5 [1984] 271–88) for a more complete listing of the articles and books supporting Hebrew originals for the Synoptics and those supporting Aramaic originals for the Synoptics.

⁷Lindsey, *A Hebrew Translation of the Gospel of Mark*, xxix–xxvi.

⁸*Ibid.*, 125.

the addition of הן at the beginning of Mark 9:49 to account for the γάρ in Greek.⁹ Delitzsch, following the Byzantine text-type, translates, *בִּי כָל-אִישׁ בָּאֵשׁ יִמְלַח וְכָל-קֶרֶבֶן בְּמִלַּח יִמְלַח*.¹⁰

Among the several usages of the word מלח, the predominant one is usually translated "to salt." But there is another usage of מלח which Even-Shoshan defines with the term בָּלָה / 'to destroy', and טָשַׁטַּשׁ / 'to erase'.¹¹ Alcalay translates the expression זרע מקום מלח / 'to destroy completely',¹² for which the literal translation is "to sow a place with salt," an action described in Judg 9:45. There Abimelech *destroys* Shechem. One of the actions which was part of the destruction was sowing salt in the city. This is an illustration of the background of what, according to Alcalay, is a figurative expression for complete destruction—to be salted is to be destroyed.

The verb also is found in the passive in Isa 51:6, where Even-Shoshan suggests the glosses בָּלָה, נִשְׁחַק, and נִתְפֹּרֵר¹³ / 'decay, vanish', 'to be pulverized', and 'to disintegrate', and the LXX translates with ἐστερεώθη / 'negated', 'taken away', 'destroyed'.

Could the translation "to destroy" in place of "to salt" illuminate the meaning of Mark 9:49? The new translation first must be tested in the immediate context. In the preceding verses Mark records Jesus' warnings about offending "these little ones" and Jesus' suggestions that one would be better off to rid himself of offending parts of his body than to be cast into hell, where the fire never goes out and "their worm does not die."¹⁴ It would fit this context perfectly to translate 9:49, "everyone [who is sent to hell] will be *completely destroyed*" (destroyed by fire).

Undoubtedly the Hebrew expression literally translated in Mark's Greek source would have been understood figuratively by its first readers; but once the Gospel left the world of Palestinian Judaism and its Hebrew constituency, the meaning of the phrase was eventually forgotten and has remained ambiguous to most, though not all, interpreters throughout the Christian era.¹⁵

⁹החברות המאוחדות לכתבי הקודש (Jerusalem: הברית החדשה, 1979).

¹⁰הברית החדשה נעתהים מלשגן יון ללשון עפריית, פראוה דעלטש (London: Trinitarian Bible Society, 1968).

¹¹Avraham Even-Shoshan, הַמִּלּוֹן הַחֲדָשׁ (Jerusalem: Kiryath Sefer, 1983 [Hebrew]) 697.

¹²Reuben Alcalay, *The Complete Hebrew-English Dictionary* (Jerusalem: Mas-sada, 1981) col. 1345.

¹³Ibid.

¹⁴A hyperbole quoted from Isa 66:24, which evidently refers to an inexhaustible supply of dead bodies upon which worms may feed (and thus not die for lack of food).

¹⁵After this article was completed, H. J. de Jonge (private communication, February 9, 1985) kindly pointed out that several centuries ago two well-known Dutch

CONCLUSION

Ἀλιζω, then, is perhaps another example of the way in which the Greek lexicon needs to have its glosses expanded at certain points to take account of the multilingual situation in first century Palestine, a situation also much influenced by the LXX. This Septuagintal influence is already recognized by Bauer, Arndt, Gingrich, and Danker, who say in the introduction to their lexicon that "as for the influence of the LXX, every page of this lexicon shows that it outweighs all other influences on our literature."¹⁶

There are a number of references in BAGD to Greek words whose semantic range was expanded by this multilingual influence. One of these is the word δίκαιος, used by Matthew in the narrative about Joseph, who was a "δίκαιος man" (Matt 1:19). Much better sense is made of the passage if one translates "merciful" for δίκαιος in this context, rather than "righteous," and the translation "merciful" is suggested by BAGD. This accords well with the range of the Hebrew word מְרַחֵם, which either lies behind the Greek δίκαιος or influenced it. This is plausible because מְרַחֵם has a total semantic range which is broader than that of δίκαιος—a range which includes usages which are best glossed in English by the word "merciful."¹⁷

There are a number of other words in the Greek lexicon which have been glossed too narrowly in English. One must not forget that usage defines meaning, and the meaning of a Greek word in the NT is what is meant to its writer and first readers. If that meaning was influenced by the use of Hebrew/Aramaic side by side with Greek, and by the sometimes rather literalistic rendering of the Hebrew OT into Greek in the LXX, then the most accurate glosses of Greek in any bilingual dictionary (such as our Greek-English lexicons) will be those which take account of these facts. There is yet much progress to be made in this area, and that progress is perhaps furthered yet a little more by understanding that in Mark 9:49 a Hebrew idiom was translated into Greek and is best glossed into English as suggested above.

exegetes proposed this very interpretation. These interpreters provide independent confirmation of the plausibility of the solution to this passage suggested in this article, a solution which de Jonge calls "plausible indeed." See H. Grotius, *Annotationes in Libros Evangeliorum* (Amsterdam: Cornelium Blaeu, 1641) 568–70; and J. Clericus, *Novum Testamentum Domini Nostri Jesu Christi* (2d ed.; Frankfurt: Thomas Fritsch, 1714) 243–44.

¹⁶BAGD, xxi.

¹⁷See Alcalay, *The Complete Hebrew-English Dictionary*, cols. 2155–56.

Since Aramaic also has the verb מלח, if one prefers to posit Aramaic rather than Hebrew originals for the sources behind the Greek Synoptics, the interpretation suggested here would probably still be valid.¹⁸ Everyone who is cast into hell will not be salted, but will be destroyed.¹⁹

¹⁸Although Marcus Jastrow (*A Dictionary of the Targumim, the Talmud Bibli, and Yerushalmi, and the Midrashic Literature* [Brooklyn: P. Shalom, 1967] 788) does not suggest a gloss like “destroy” for the Aramaic verb, he does list contexts in which salt is considered as much an agent of destruction as it is an agent of preservation. The standard reference books for Aramaic backgrounds do not discuss this passage (cf. Gustaf Dalman, *The Words of Jesus* [Edinburgh: Clark, 1902]; Matthew Black, *An Aramaic Approach to the Gospels and Acts* [3d ed.; Oxford: Clarendon, 1967]; and J. A. Fitzmyer, *Essays on the Semitic Background of the New Testament* [London: Geoffrey Chapman, 1971]).

¹⁹I.e., “punished.” This verse does not decide the question recently raised again in Fudge’s book (see n. 4 above) concerning everlasting punishment or annihilation of the wicked. If ἀλισθήσεται is a metaphorical term for the more common NT ἀπόλλυμι, it should probably be understood in the general theological sense of “perish” or “be lost” (see LSJ, 207).

THE "POOR" IN THE BEATITUDES OF MATTHEW AND LUKE

GARY T. MEADORS

The identification of the poor in Luke 6:20 has been disputed. Some have seen them as the economically impoverished. However, it must be noted that Jesus was specifically addressing his disciples when he uttered the beatitude of the poor. Furthermore, Luke 6:20-26 stands in the literary tradition of an eschatological reversal motif found in Psalm 37, Isaiah 61, and in certain Qumran materials. A comparison of Luke 6:20-26 with these materials indicates a connection between πτωχοί in Luke 6:20 and the Hebrew term עניים, which had become metaphorical for the pious. This connection is supported by the fact that Matthew records the same logion of Jesus as πτωχοὶ ἐν πνεύματι (5:3). Thus, the term "poor" in Luke 6:20 is used in reference to the pious.

* * *

INTRODUCTION

Do the "poor" in Luke's account of the beatitudes refer to the economically impoverished whereas the "poor in spirit" in Matthew's account refer to the pious? It has become quite common to answer such a question in the affirmative and thus to see a dichotomy between the two accounts. Indeed, redactional studies have correctly observed that Luke's gospel contains more unique material concerning the poor and oppressed than the other gospels. However, the reason for this has been much debated. This study argues that the "poor" in both accounts of the beatitudes refer primarily to the pious. (This is not to deny, however, that they may also have been economically oppressed.) Thus, in the beatitudes Jesus sought the spiritual reversal of life situations.

THE BEATITUDES IN LUKE

NT scholarship today generally recognizes that underlying the Matthean Sermon on the Mount (Matthew 5-7)¹ and the Lukan

¹Cf. the helpful survey by Warren S. Kissinger, *The Sermon on the Mount: A History of Interpretation and Bibliography* (Metuchen, NJ: Scarecrow, 1975).

Sermon on the Plain (Luke 6:20–49; cf. 6:17–19) is “one basic piece of tradition.”² However, the two recountings of this tradition are not identical. Nevertheless, I believe that Matthew and Luke are faithful to the *ipsissima vox* of Jesus (i.e., ‘the same voice’, meaning that the essential meaning is maintained although the very words may not be). Although the gospel writers may have altered the words of an individual logion or discourse of Jesus to emphasize a particular aspect, they retain the essential meaning. For example, the beatitude of the poor (Matt 5:3; Luke 6:20) is generally considered to have its source in the same logion of Jesus. Its meaning, therefore, in both Matthew and Luke should correspond although its use in context may reveal individual emphases.

A Word About Audience Analysis in Context

It is essential in determining the teaching intent of a passage to ascertain to whom it was addressed. Matthew and Luke both indicate that the primary recipients of the sermon are the disciples, including more than just the twelve (Matt 5:1–2; Luke 6:20a). It is interesting, however, that while Matthew’s statement is clear, Luke’s is strikingly specific. Luke pictures Jesus’ delivery of the beatitudes as an eye to eye encounter with his disciples and uses the second person rather than the third person throughout his beatitude pericope. The statement in Luke 6:20b concerning their present possession of the kingdom further supports the assertion that Jesus was addressing a restricted audience although the curious multitudes were surely present (6:19) and were privileged to eavesdrop and to consider what import Jesus’ teaching might have for themselves.

To understand Jesus’ teaching intent, two additional factors are important within the general and immediate context. The resentment and deepening rejection of Jesus by the religious leaders are quite clear in Luke’s context (6:1–11). The conflict would result in harassment and eventually murder (6:11). Immediately after revealing the vicious intent of the religious leaders, Luke records the beatitude pericope which centers upon the theme of conflict, rejection and persecution. This conflict and persecution theme is stated in terms of poor and rich within an eschatological reversal motif.

In light of these initial observations of the general and immediate context, it may well be that poor and rich primarily serve a literary function and that “the expressions rich and poor function within the

²1. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1978) 243; cf. Raymond Brown, “The Beatitudes According to Luke,” in *New Testament Essays* (Garden City: Doubleday, 1968) 265–66; and Joseph A. Fitzmyer, *The Gospel According to Luke (I–IX)* (AB; Garden City: Doubleday, 1981) 627.

story as metaphorical expressions for those rejected and accepted because of their response to the prophet."³ The poor are those who follow Jesus as do the disciples and the rich are the religious leaders who oppress those who are followers of God. Jesus' teaching is not in response to economic conditions but is a result of the deep felt rejection of his teaching and claims. Actual poverty which might exist is merely the attendant circumstance of those who follow Jesus.

Audience analysis leads to at least one initial conclusion which must be remembered in the following analysis. The interpreter cannot go beyond the intended audience in the identification of the poor in Luke 6:20. The poor cannot be the unbelieving hungry of the Third World. Such assertions border on universalism in light of Luke 6:20b.⁴ As I. Howard Marshall has observed,

the description of them as being persecuted for the sake of the Son of Man shows that the thought is not simply of those who are literally poor and needy, nor of all such poor people, but of those who are disciples of Jesus and hence occupy a pitiable position in the eyes of the world. Their present need will be met by God's provision in the future. The effect of the beatitudes is thus both to comfort men who suffer for being disciples and to invite men to become disciples and find that their needs are met by God.⁵

The Presence of Isaiah 61 in Luke 6:20

In his study of Matt 5:3-5, David Flusser asserts that "the first three beatitudes as a whole depend on Isa. lxi, 1-2."⁶ The Lukan pericope also evidences the influence of Isaiah 61. Linguistically, the presence of πτωχοί (Luke 6:20b; cf. Isa 61:1a), hunger (Luke 6:21a; cf. Isa 61:5, 6), and mournfulness as implied in weeping (Luke 6:21b; cf. Isa 61:1b, "brokenhearted"; 61:2b; 61:3; 61:7) reflect Isaiah.⁷ Theologically, the motifs of eschatological release (Jubilee) and reversal are dominant in both Isaiah and Luke.⁸

³Luke T. Johnson, *The Literary Function of Possessions in Luke-Acts* (Missoula: Scholars, 1977) 140.

⁴Cf. Ron Sider, "An Evangelical Theology of Liberation," in *Perspectives on Evangelical Theology*, eds. Kenneth S. Kantzer and S. N. Gundry (Grand Rapids: Baker, 1979) 130-32.

⁵Marshall, *The Gospel of Luke*, 246.

⁶David Flusser, "Blessed Are the Poor in Spirit," *IEJ* 10 (1960) 9; cf. Ernest Best, "Matthew v. 3," *NTS* 7 (1961) 255-58.

⁷Asher Finkel, "Jesus' Sermon at Nazareth (Luk. 4, 16-30)," in *Abraham Unser Vater: Juden und Christen in Gespräch über die Bibel*. Festschrift für Otto Michel (Leiden: Brill, 1963) 113; and Asher Finkel, *The Pharisees and the Teacher of Nazareth* (Leiden: Brill, 1964) 156-58.

⁸Robert B. Sloan, *The Favorable Year of the Lord: A Study of Jubiliary Theology in the Gospel of Luke* (Austin: Schola, 1977) 123-27.

What would be the significance of the influence of Isaiah 61 on the Lukan beatitude? Assuming Jesus' audience was familiar with Isaiah 61 and its promises, the catchwords, such as עניים or πτωχοί, and the eschatological themes "would have been recognized as having more than economic significance."⁹ My earlier study on the vocabulary of the poor in the OT, Qumran, and the first century pointed out that the poor motif had historically taken on religious nuances particularly as evidenced in Isaiah and the Psalms.¹⁰ Jesus' audience was Jewish, not the twentieth century Western world. The significance of his teaching must be reconstructed in terms of his first century audience. F. C. Grant's analysis of the mentality of the first century pious Jew in light of the Magnificat and the beatitudes makes the following observation:

If we may judge from the first two chapters of the Gospel of St. Luke, assuming that we have here, at the very least, an authentic example of first-century Jewish piety and a suggestion of the atmosphere of our Lord's boyhood, it would seem probable that those among whom He grew to manhood were not political enthusiasts, but pious, humble devotees of the ancestral religion. The Messianic hope, as they cherished it, was conceived in its more transcendent and less political form: pacific, priestly, traditional, and non-militaristic. . . . [The Magnificat] was the hope of 'the poor in the land', for whom their poverty had come to have a religious value since they hoped for salvation through none save God. It was a confidence nourished by the Psalms, (as in Psalm xxxvii), 'the poor' and 'the humble' (*aniim* and *anawim*) become almost interchangeable terms.¹¹

The question of economic status is not the issue in Isaiah nor in Luke. The emphasis is upon following God and for the faithful Israelite and for the disciples of Jesus in the present era it will often result in being oppressed.

A TEXTUAL COMPARISON OF MATTHEW 5:3 AND LUKE 6:20

The Matthean and Lukan Sermons are quite divergent in form and some general comparative observations would be helpful before considering the beatitude concerning the poor. Matthew's version (chaps. 5-7; 109 verses) is over three times longer than Luke's account (6:20-49; 30 verses). However, sayings recorded as part of the Sermon

⁹Thomas Hoyt, *The Poor in Luke-Acts* (Ann Arbor: University Microfilms, 1975) 115.

¹⁰Gary T. Meadors, "The Poor in Luke's Gospel" (unpublished Th.D. dissertation; Winona Lake, IN: Grace Theological Seminary, 1983); cf. Raymond Brown, *The Birth of the Messiah* (Garden City: Doubleday, 1977) 350-51.

¹¹F. C. Grant, *The Economic Background of the Gospels* (New York: Russell & Russell, reprint 1973) 119-20.

on the Mount in Matthew are found elsewhere in Luke (cf., e.g., Matt 5:13 with Luke 14:34–35; Matt 5:14–16 with Luke 8:16 and 11:33; and Matt 5:17–20 with Luke 16:16–17).¹²

There are also many similarities between Matthew and Luke. The sermons are both addressed to Jesus' disciples in proximity to a mountain. They both begin with a beatitude pericope and end with an exhortation to receive God's truth as communicated by the words of Christ. The same sequence is followed by both even though Luke omits much material. Many other similarities and dissimilarities have been delineated in the literature on the sermons but it is not necessary to repeat them in the present discussion.¹³

The beatitude of the poor is recorded by Matthew and Luke as follows:

Matt 5:3
Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν
οὐρανῶν.

Luke 6:20b
Μακάριοι οἱ πτωχοί,
ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία
τοῦ θεοῦ.

Line two in each is equivalent in word order but with some rather interesting differences. Matthew uses the third personal pronoun αὐτῶν while Luke uses the second person possessive pronoun ὑμετέρα. Luke's use of the second person gives his beatitude a more personal flavor.¹⁴ Matthew's use of οὐρανῶν rather than θεοῦ with βασιλεία is probably a metonymy since heaven is the place of God's abode.

The most discussed aspect of the beatitude of the poor, however, has to do with the dative of relation τῷ πνεύματι/'spirit' in line one. Unless Jesus gave the same basic logion in the two different forms, then either one or the other is more original. Jeremias has suggested that the brevity of Luke's Sermon indicates that it represents the earlier form.¹⁵ Flusser, however, asserts that Matthew has faithfully preserved the original logion and Luke abbreviated it without altering its meaning.¹⁶ F. C. Grant long ago suggested a mediating position. He wrote, "it is probably that the Lukan version is more accurate, verbally; but it must be understood in a more Matthaean spirit. 'Poor,'

¹²See Kurt Aland, *Synopsis Quattuor Evangeliorum* (revised ed.; Stuttgart: Württembergische Bibelanstalt, 1967) in loc.

¹³Cf. Hoyt, *The Poor in Luke-Acts*, 99–102; Fitzmyer, *Luke (I–IX)*, 627–29; and C. H. Dodd, "The Beatitudes: A Form-Critical Study," in *More New Testament Studies* (Manchester: Manchester University, 1968) 1–10.

¹⁴Robert Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982) 68. Gundry asserts that in the OT beatitudes the 3rd person is used more than the 2nd.

¹⁵Joachim Jeremias, *The Sermon on the Mount* (London: Athlone, 1961) 17.

¹⁶Flusser, "Blessed are the Poor in Spirit," 11.

e.g., meant more than economically dependent; the word had a religious connotation, which Matthew's elucidation, 'poor in spirit', more accurately represents."¹⁷

Flusser's assertion is based primarily on the conflation of Isa 61:1 and 66:2 in the Dead Sea Scrolls (1QM xiv. 7). The result of his comparisons render *רוח עניים* and *רוח עניים וכא רוח* as interchangeable and synonymous expressions. Consequently, *πτωχός* and *πτωχός τῷ πνεύματι* would be the interchangeable Greek equivalents.¹⁸ W. D. Davies makes a similar observation on the basis of Qumran:

The Lucan 'poor' need not be regarded as necessarily more primitive than the Matthaean 'poor in spirit'. But it is still more likely that Matthew made the term 'the poor' more precise by the addition of 'in spirit' than that Luke deleted the latter, although, as we indicated in the text, 'the poor' and 'the poor in spirit' have the same connotation.¹⁹

The conclusion to the whole matter, if one is faithful to the religious *sitz im leben* of pietistic Judaism, is that regardless of the *ipsissima verba* (the actual words) of Jesus, the *ipsissima vox* is the same. The *πτωχοί* are the Anawim.²⁰ In the case of the Sermon the *πτωχοί* are the disciples as a class of followers. In Luke 6:20 it designates a group; it does not describe a social state of being. A social state of being may be attendant (cf. Luke 6:21–22), but it is not the focus of the term *πτωχοί*. If it were merely a social state of being, then all of those who are in such a state would 'own' the kingdom (6:20c). This would be soteriological universalism. Guthrie rightly cautions on this point, "since possession of the kingdom of God is the consequence of this 'poverty', it seems to suggest a spiritual element, for the 'kingdom' cannot be understood in any other way."²¹

THE ESCHATOLOGICAL REVERSAL MOTIF IN LUKE 6:20–26

The unique theme which is present in Luke's but not in Matthew's beatitude pericope is the theme of reversal. This theme is present elsewhere in Luke in the Magnificat (1:46–56), the parable of Lazarus and Dives (16:19–31), and in the 'first shall be last' logion (13:30; cf. 9:48; 14:11; 18:14). This theme of reversal of conditions may

¹⁷Grant, *Economic Background*, 118, n. 1.

¹⁸Flusser, "Blessed are the Poor in Spirit," 1–13; cf. E. Bammel, "πτωχός," *TDNT* 6 (1968) 896–92, W. F. Albright and C. S. Mann, *Matthew* (AB; New York: Doubleday, 1971) 46.

¹⁹W. D. Davies, *The Setting of the Sermon on the Mount* (Cambridge: Cambridge University, 1964) 251, n. 2.

²⁰Anawim is a transliteration of the Hebrew term for poor. It has become a term to refer to the class of pious Jews.

²¹Donald Guthrie, *New Testament Theology: A Thematic Study* (Downers Grove: InterVarsity, 1981) 900.

be observed in the OT in Psalm 37 and Isaiah 61. The reversal is often stated in an antithetic formulation, such as rich/poor or wicked/righteous.

A similar reversal was known in the Classical Greek world as a *περιπέτεια*.²² The reversal of human fortune was a dominant motif in Attic drama and was discussed as a reversal of roles in philosophic literature.²³ The *περιπέτεια* motif in Scripture has a particularly moral overtone. It is also a divine reversal which is apocalyptic in nature. The reversal comes by the action of God not the revolutionary efforts of the proletariat. C. H. Dodd clearly describes the ethical nature of the Lukan *περιπέτεια*:

On the face of it, the Lukan *pericope* might appear to contemplate a catastrophic revolution in which the proletariat achieves a signal success at the expense of the privileged class. As such, it would fit into a contemporary pattern of thought in the Hellenistic world. But it is clear that it is a sublimated or 'etherialized' kind of *περιπέτεια* that is here in view: the reward is ἐν οὐρανῷ, and that clause conditions all the rest. If the parable of Dives and Lazarus is allowed as an illustration, the 'etherialized' character of the reversal of conditions is emphasized.²⁴

The structure of Luke 6:20–26 is best seen by comparing the four 'couplets'.²⁵ The antithetical parallelism is not formal²⁶ but it is conceptually present. Reveral motifs are by nature dichotomous.

- | | |
|---|--|
| 20. Blessed are ye poor: for yours
is the kingdom of God. | 24. But woe unto you that are
rich! for ye have received your
consolation. |
| 21. Blessed are ye that hunger now:
for ye shall be filled. | 25. Woe unto you, ye that are full
now! for ye shall hunger. |
| Blessed are ye that weep now:
for ye shall laugh. | Woe unto you, ye that laugh
now! for ye shall mourn and
weep. |
| 22. Blessed are ye, when men shall
hate you, and when they shall
separate you from their company,
and reproach you, and cast
out your name as evil, for the
Son of man's sake. | 26. Woe unto you, when all men
shall speak well of you. for in
the same manner did their
fathers to the false prophets. |

²²Cf. Arnold J. Toynbee, *A Study of History* (London: Oxford University, 1939) 4. 245–61.

²³Ibid., 246.

²⁴Dodd, "The Beatitudes," 5–6.

²⁵The following translation is from the American Standard Version (1901).

²⁶Fitzmyer, *Luke (I–IX)*, 636.

The first question in determining significance is to ascertain to whom the blessings and woes are spoken. Luke 6:20a clearly presents the primary audience as a group of disciples within eye contact of Jesus. The blessings are appropriate for this group, but the woes are incompatible for them except as a warning not to neglect their commitment (Heb 2:1-4). Therefore, who is the "you" in the woe section? They must be the perimeter crowd of privileged eavesdroppers. Who in that crowd would fit the description given? The key lies at the front door in Luke 6:1-10.²⁷ Jesus had just completed several Sabbath controversies with the Pharisees and Scribes. This confrontation ended in a deepening rift between Jesus and the contemporary leaders of Judaism (Luke 6:11). This division will broaden as Luke's story progresses (cf. Luke 8; 11:14-13:9). The language of the woe section applies well to this group. Luke 6:26 is especially applicable as will be observed below.

A second area which confronts the reader in Luke 6:20-26 involves the nature of the language used in the pericope. The temporal implications are indicated by the contrasting use of *vūv* and the future tense in 6:20-21; 24-25. The future aspect is further indicated by "that day" and "in heaven" in 6:23. The language of the pericope gives no hope for reversal in the present age. At this point it is obviously not a call to revolution but to hopeful resignation. It is divine realism for the present and divine optimism for the future.

The language is also contrastive. It utilizes poetic extremes: hunger and full, weep and laugh, hate and admire, and poor and rich. It is thoroughly semitic. Psalm 37 is an OT example (cf. Isa 61:1-3 also) of the reversal of the poor and rich under the rubric of wicked/evil and righteous. The language in reversal genre is categorically symbolic. Poor and rich in Luke 6 are first of all categorical. The social situation behind the language is real but not foundational. The close of the sermon in Luke 6:46-49 illustrates this principle well from a different perspective. The houses and their fate are symbolic of one's response to truth.

The symbolism of certain aspects of the language in 6:20-26 is well illustrated by the expressions "hunger," "mourn," and "weep" in 6:25. In the eschatological reversal, in what sense will the presently satisfied group experience lack? Will they be huddled off into a corner without provisions? No. Rather the reversal initiates their existence in hell in the eternal state. They are illustrated by Dives in Luke 16, another Lukan reversal passage. Since we may safely assume that

²⁷Cf. the implication in the closing of the Sermon in 6:46-49 to the fate of the religious status quo.

mealtimes do not exist in the eternal state, the language is symbolic of a real experience.²⁸

The conclusions to the blessings (6:22, 23) and woes (6:26) sections provide crucial information concerning the intended significance of this pericope. The theme which permeates these concluding verses and consequently the whole unit may be summarized by the word "identification." The devout followers are clearly identified with their Lord as the ἔνεκα phrase indicates, being better translated "because of the Son of Man" (*NIV*). It is because of their identification with Christ that they suffer in the present age. If ὄνομα refers to the name which signifies them as followers, whatever that name of identification may be (cf. James 2:7; 1 Pet 4:14), rather than signifying their personal reputation, the point of identification is strengthened.²⁹

But with whom are those of 6:26 to be identified? The key lies with the phrase οἱ πατέρες αὐτῶν. This phrase is doubly emphatic. It is attributive and it is placed at the end of each section. One wonders if Jesus' eyes did not glance away and gaze at the religious leaders for a moment. The πατέρες theme recurs in Luke 11:47-48, where Jesus reveals the deeds of the Pharisees' forefathers. Luke 11 falls within a lengthy polemic between Jesus and the religious leaders (11:14-13:9) and contains six woes upon the Pharisees.

Not only is οἱ πατέρες αὐτῶν emphatic, it is also unique to Luke's structure (cf. Matt 5:12),³⁰ thus emphasizing further the crucial point of identification within the Lukan context. Furthermore, Luke 6:26 uniquely emphasizes the "false prophets" in contradistinction to Matthew, who only refers to the godly prophets. The contrasting symbolism of identification, therefore, may be that "just as the persecuted disciples are the representatives of the true Prophets, so the wealthy hierarchy whom all men flatter are the representatives of the false (Jer v. 31; Comp. xxiii. 17; Isa xxx. 10; Mic. ii. 11)."³¹ This hierarchy within the context of Luke's gospel is constituted by the Pharisees and their crowd.

CONCLUSION

The teaching intent of Luke 6:20-26 centers in the theme of identification with God's messenger and program. Such identification

²⁸This language may be reminiscent of the future banquet as seen in Luke 14:12-24.

²⁹Marshall, *The Gospel of Luke*, 253.

³⁰Fitzmyer, *Luke (I-IX)*, 635.

³¹Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel According to St. Luke* (ICC; Edinburgh: Clark, 1896) 183.

will entail persecution, including physical, mental, and social ramifications. But the transitory nature of life and its problems are not to be compared to the eschatological hope (6:23). Conversely, to refuse to identify with God's program and pursue worldly ambition has disastrous consequences. These consequences are intensified when they relate to oppressing God's people and program. The religious leadership of Judaism, whether ancient or contemporary, was perennially guilty of not recognizing and following God's true prophets. This confrontation in the earthly ministry of Jesus led to a fiery polemic in Luke's gospel between Jesus and the religious leaders, a polemic which plagued the apostles after Jesus was gone as the book of Acts so clearly portrays. The greater context of Luke 6 seems to imply that the unique structure of Luke's beatitude pericope may well be an early expression of this polemic via the acceptance and rejection motif.

The signification of *πτωχοί* in Luke 6:20 is similar to that of a developing usage of *עניים* in the Psalms, Isaiah, and Qumran. It symbolically relates to religious attitude. Matthew makes this quite clear by the emphasis on *ἐν πνεύματι*, and the sense of Luke's simple *πτωχοί* was the same in the ears of his auditors. On the other hand, social and economic oppression are attendant to a faith commitment. Jesus wanted his followers to know that they were getting into a situation of oppression for the duration of their earthly sojourn; he was not instructing them on how to get out of oppression. The only way out is up (cf. *ἐν οὐρανῷ* in Luke 6:23).³² To assert that Luke's pericope is merely "an essay on social concern"³³ is to miss the point.

³²This solution is the essence of the reversal motif throughout its usage. Cf. Bammel, "πτωχός," 6. 893, 895, 898, 906, 910.

³³Grant Osborne, "Luke: Theologian of Social Concern," *TJ* 7 (1978) 136.

THE UNIQUENESS OF NEW TESTAMENT CHURCH ELDERSHIP

DAVID W. MILLER

The uniqueness of NT church eldership is a reason for the view that the NT pattern of eldership is binding on today's churches. NT eldership is not merely a cultural adaptation. NT eldership is distinct from eldership in Hellenistic societies and Jewish organizations. Particularly, differences can be shown between eldership in the Jewish synagogue and the NT church eldership.

* * *

INTRODUCTION

THE origin of the NT church eldership is a study deserving great attention due to its implications for modern church polity. The central question is this, did the NT church adopt a previously existing model of eldership, or was the office redefined in qualification and function in NT church practice? If the NT church merely borrowed the whole idea of πρεσβύτεροι / 'elders' from previous religious or political societies, then the organization of the NT church is not unique and the whole idea of a basic normative church government structure is less defensible. If the NT church simply borrowed from its immediate, and most culturally acceptable governance structures, then one could argue that a church is free to do the same today. Church polity would then become an area of Christian liberty where the NT pattern of eldership would not be binding. However, if NT church eldership was unique, not a copy of a cultural model, then NT eldership becomes more significant for the church today. Church eldership would not be a mere cultural adaptation, but a unique, divinely instituted organization, normative for believers no matter what the prevailing cultural views on governance would be.

In order to prove the uniqueness of the NT church eldership, one must show that NT church eldership was distinct from other uses of πρεσβύτεροι in its day. There are two general categories of possible models of eldership which the NT church could have copied: (1) Hellenistic organizations and/or (2) Jewish organizations.

THE HELLENISTIC ORGANIZATIONS

Some believe that NT church eldership was copied from a Greek model. Hicks claims that πρεσβύτεροι "had been commonly employed before [its Jewish and Christian usage] in a precisely analogous sense in Graeco-Roman civic life."¹ However, upon closer examination of the evidence, it seems the phrase "precisely analogous" is an overstatement. There simply is not enough evidence of the qualifications and duties of the πρεσβύτεροι of Greek societies to make a comparison. Yet even with the scanty information, obvious differences are evident. The Alexandrian guild of six millers called πρεσβύτεροι had an ἱερεύς / 'priest', at its head,² while NT eldership had no such ἱερεύς. The Constitution of Sparta denotes a πρέσβυς as a political title for the president of a college.³ This single πρέσβυς is in contrast to the strong evidence for a plurality of elders in each NT church (Acts 15:4; 20:17; 21:18; Phil 1:1; and Jas 5:14). The five or six priests of the Temple of Socnopaïos (or Socnopaeus) were called πρεσβύτεροι. These presbyter-priests were not selected on the basis of age, because their ages range from thirty upwards.⁴ Other than the fact that these priests were religious leaders whose selection was not made on the basis of age (this is a notable exception to the rule that πρεσβύτερος in other Hellenistic usages includes the idea of older age), there is little else that is parallel with NT church eldership. The presbyter-priests' investigation of the hair length and dress of a brother priest as qualifications for eldership is much more trivial than the character qualifications established for the NT church elder (1 Tim 3:1-7; Titus 1:5-9).⁵ Furthermore, since the Socnopaïos Temple document is dated about A.D. 160,⁶ it cannot be considered as a model for NT eldership which was established more than a century earlier. In fact, with the exception of two Egyptian documents (the presbyter-priests of Socnopaïos and a local government officer), the Hellenistic understanding of the term πρεσβύτεροι is a reference to "older men," not to an office. The term πρεσβύτερος does not become a title for the member of the γερουσία / 'Council', of the Hellenistic cities until the middle of the second century A.D.⁷ Having considered the evidence, it is safest to place no direct link between the office of elder in the NT church and the elder of any Hellenistic civil or religious organization.

¹James Hope Moulton and George Milligan, *The Vocabulary of the Greek New Testament* (Grand Rapids: Eerdmans, 1976), 535.

²G. Bornkamm, "Πρεσβύτερος," *TDNT* 6 (1968) 653.

³Ibid.

⁴Ibid.

⁵Moulton and Milligan, *Vocabulary*, 535.

⁶Ibid.

⁷A. E. Harvey, "Elders," *JTS* 25 (1974) 320.

THE JEWISH ORGANIZATIONS

The eldership of NT churches is regarded by most scholars to be borrowed directly from the Jews. Lightfoot represents many when he states, "the name and office of the presbyter [elder] is essentially Jewish."⁸ There are three possible Jewish sources of the eldership: (1) the OT elder, (2) the Sanhedrin elder, and (3) the synagogue elder. Each will be examined to see if a pattern for the NT church eldership is set.

The OT Elder

The elders of the days of Moses and Joshua (זִקְנִי / 'old', Exod 3:16, etc.) are described as "representatives of the whole people, and they are this only in the sense of mere representation, not with any initiative or governing power, but along with and under leading figures like Moses and Joshua."⁹ These OT elders were in contrast to NT church elders who were to rule and teach the Word (1 Tim 5:17). NT elders were not mere representatives of the people, answering to the dictates of one man, such as Moses. The elders of Israel who met for decision-making later came to be leading men from the tribes or districts. These elders were so powerful that they were able to demand a king (1 Sam 8:4). They continued to exert great influence during the reigns of Saul, David, and Solomon. However, the elders continued to be representatives of the people. Their function and qualifications were vastly different from those of the NT church elder in a local congregation. During the exile these elders became an aristocracy. Hereditary dignity and nobility determined membership among the elders.¹⁰ In no way could NT church eldership be construed to be an aristocracy. A. E. Harvey properly concludes that there was no "institution in Old Testament times which could be regarded as the forerunner of the . . . Christian presbyterate."¹¹

The Sanhedrin

Every important city with a significant Jewish population during NT times had a court known as a Sanhedrin comprised of twenty-three elders. The highest court known as the Great Sanhedrin met in Jerusalem, and was comprised of seventy or seventy-one members.¹²

⁸J. B. Lightfoot, *St. Paul's Epistle to the Philippians* (reprint; Grand Rapids: Zondervan, 1971) 191.

⁹Bornkamm, "Πρεσβύτερος," 6. 655.

¹⁰Ibid., 6. 658.

¹¹Harvey, "Elders," 320.

¹²Simon Cohen, "Sanhedrin," *Wycliffe Bible Encyclopedia* (1975) 2. 1520.

According to tradition, the seventy elders traced their origin to Moses' seventy elders in Num 11:16. The extra one was probably added to make sure there was never a tie in any decision.

Douglas further explains:

In New Testament times the Great Sanhedrin in Jerusalem comprised the high priests (that is the acting high priest and those who had been high priest [*sic*]), members of the privileged families from which the high priests were taken, the elders (tribal and family heads of the people and the priesthood), and the scribes, that is, the legal experts. The whole comprised both Sadducees and Pharisees.¹³

However, sometimes the scribes alone were called elders (Matt 15:2; Mark 7:5 and Acts 4:5–8). Luke refers to the entire Sanhedrin as elders (Luke 22:66). This threefold (priests, scribes and elders), two-fold (rulers and elders, or chief priests and elders), and single (council of elders) designation of the Great Sanhedrin is confusing, and forces an overlapping definition of the term elder. Like the Great Sanhedrin, each local Sanhedrin's primary duty was judicial—interpreting the law and passing out sentences to offenders.¹⁴ However, the function of each Sanhedrin as a court does not find a clear counterpart in the function of NT church eldership. Discipline in the local church is given to the spiritual (Gal 6:1–2), but such are not specified as elders. In fact, the whole church seems to have some responsibility in discipline (Matt 18:15–17 and 1 Cor 5:1–13). While NT eldership did decide on some doctrinal matters (Acts 15), the NT never gives it the responsibilities of a court by way of example or specified duties. There are too many major differences between the Sanhedrin eldership and the NT local church elder to claim the former provided the pattern for the latter. Harvey astutely concludes:

There would be grave difficulties in regarding the Sanhedrin as a whole as the prototype of the Christian presbyterate. The word "elders" when applied to the Sanhedrin was either a technical name for a specific class of aristocratic laymen, or was a general word with strong Pharisaic overtones, which was used to refer to scribes both inside and outside the Sanhedrin. In neither case is there any easy analogy with Christian presbyters.¹⁵

The Synagogue

Lightfoot carefully presents a classic case for the view that NT church eldership came directly from the synagogue organization. He states:

¹³J. A. Thompson, "Sanhedrin," *The New Bible Dictionary*, (1962) 1143.

¹⁴M. H. Shepherd, Jr., "Elders in the New Testament," *IDB* (1962) 2. 73.

¹⁵Harvey, "Elders," 323–24.

As soon as the expansion of the church rendered some organization necessary, it would form a "synagogue" of its own. The Christian congregations in Palestine long continued to be designated by this name, though the term "ecclesia" took its place from the very first in heathen countries. With the synagogue itself, they would naturally, if not necessarily, adapt the normal government of a synagogue, and a body of elders or presbyters would be chosen to direct the religious worship and partly also to watch over the temporal well-being of society.¹⁶

Edward D. Morris concurs with this popular theory as he explains:

It still is reasonable to presume that the churches formed among Jewish converts would spontaneously assume the structure of the synagogue, and would create offices which would be parallel to those found wherever a Jewish congregation was organized. That a body of official persons called elders, and elders of the people, and charged with the oversight of the spiritual interests of the synagogue, existed universally in the age of Christ; and that both He and His disciples were familiar with this arrangement, and recognized its historic validity and its religious value, as appears from various references, will not be questioned. It would naturally follow, under these conditions, that the Jewish converts at Jerusalem, in the absence of any divine instructions to the contrary, would organize themselves into what may be termed a Christian synagogue (James 2:2) with its presbytery or central group of elders, to whom, in conjunction with the apostles, the care of the organization should be entrusted.¹⁷

The Church and Synagogue Contrasted

According to Luke 7:3 the leaders of the synagogue were designated as elders, but it can be shown that their responsibilities differed greatly from those of NT church elders. Before considering the contrasting roles of synagogue elders and church elders, the various officers of the synagogue need to be discussed.

The highest officer in the synagogue was the ἀρχισυνάγωγος / 'ruler of the synagogue'. His responsibilities as president were to conduct the worship services and delegate various responsibilities (such as who would read the Scripture and who would pray). He also was responsible for the construction and maintenance of the building (many sources show he financed the erection and upkeep!). For all of his responsibilities, he was highly esteemed.¹⁸ It is uncertain whether or not there was only one president. Most of the evidence suggests

¹⁶Lightfoot, *Philippians*, 192.

¹⁷Edward D. Morris, *Ecclesiology: A Treatise on the Church and the Kingdom of God on Earth* (Philadelphia: Westminster, 1885) 139–40.

¹⁸W. Schrage, "Ἀρχισυνάγωγος," *TDNT* 7 (1971) 845.

there was only one for each synagogue. But Acts 13:15 speaks of their plurality (ἀρχισυνάγωγοι) in one synagogue (13:14).

Lenski calls these ἀρχισυνάγωγοι "managers" and even equates them with the term "elders," but adds "one of these served as chairman or head of the others."¹⁹ There is evidence from an inscription in Apamea that a synagogue had three ἀρχισυνάγωγοι.²⁰ Mark 5:22 is also a passage which some think indicates a plurality of synagogue rulers. However, the plural in Mark 5:22 most likely is a reference to the category, not the number per synagogue.²¹ Schrage believes the plurality of ἀρχισυνάγωγοι has a "paucity of sources" (even in the NT only Acts 13:15 and Mark 5:22 use the plural ἀρχισυνάγωγοι; the other seven references are singular). He concludes that "each synagogue had only one ἀρχισυνάγωγος."²² But even if there were rare instances of a plurality of ἀρχισυνάγωγοι, there is no necessary carry-over of a ἀρχισυνάγωγος (or an ἀρχιεκκλησία / 'ruler of the church') to the NT church.

The synagogue president had a paid assistant (the ἀρχισυνάγωγος was not paid) known as the *hazzan* or "attendant" (ὕπηρέτης, Luke 4:20). He was responsible for the furniture and gave special attention to the scrolls. He announced the start and end of the Sabbath day by blowing a trumpet. He, in some cases, was even the schoolmaster for the young in the synagogue school. He carried out the sentence of punishment passed by the elders.²³ History has shown many futile attempts to correlate the attendant with a NT church official. Some connect the Hebrew word נָשָׂא / 'to see' with *hazzan* and equate him with the office of the church bishop (ἐπίσκοπος / 'overseer').²⁴ However, there is no functional correspondence between the ὕπηρέτης and the ἐπίσκοπος. The two terms are almost opposites!

In the seventeenth century, the synagogue *hazzan* was equated with the deacon of the church.²⁵ However, the biblical and extra-biblical sources show that the *hazzan* (ὕπηρέτης) is never called a διάκονος.²⁶ Furthermore, the NT never connects the title of ὕπηρέτης with the church office of deacon (as it connects ἐπίσκοπος with πρεσβύτερος). Finally, because the *hazzan* cared for the synagogue, he has been best compared with the modern church custodian.²⁷

¹⁹Richard C. H. Lenski, *The Interpretation of the Acts of the Apostles* (Minneapolis: Augsburg, 1934) 513.

²⁰I. Sonne, "Synagogue," *IDB* (1962) 4. 489.

²¹Schrage, "Ἀρχισυνάγωγος," 7. 844.

²²*Ibid.*, 7. 846-47.

²³Cohen, "Sanhedrin," 2. 1642.

²⁴Sonne, "Synagogue," 4. 489.

²⁵*Ibid.*

²⁶H. Beyer, "Διάκονος," *TDNT* 2 (1964) 91.

²⁷Sonne, "Synagogue," 4. 489.

Three other synagogue officers not mentioned in the NT are (1) the collectors of alms (גבאי-צדקה); (2) the messenger; and (3) the herald of Shema. The collectors of alms did as the title suggests and had no connection with the conducting of synagogue worship like the ἀρχισυνάγωγος and his assistant.²⁸ The messenger recited prayers aloud and the congregation followed his lead. It seems that eventually the *hazzan* took over the messenger's role.²⁹ Preceding the prayers of the messenger, the herald of Shema led the congregation in responsive Scripture reading or antiphonal reading.³⁰

The elders of the synagogue were left with administrative and disciplinary functions. It may be questionable even to call the elders of the Jewish community synagogue officers.³¹ The elders had special seats of honor in the synagogue but were not responsible for the worship.³² Edwin Hatch states:

With worship and with teaching the elders appear to have no direct concern. For those purposes, so far as they required officers, another set of officers existed. In other words the same community met, probably in the same place in two capacities and with double organization. On the Sabbath there was an assembly presided over by the ἀρχισυνάγωγος or ἀρχισυνάγωγοι for the purpose of prayer and reading of the Scriptures and exhortation: on two days of the week there was an assembly presided over by the γερουσίαρχης or ἀρχόντες or πρεσβύτεροι for the ordinary purposes of a local court.³³

A careful study of the organization of the synagogue reveals a structure different from that of the NT church. The NT church presents no clear counterpart to the synagogue office of president, his paid assistant, alms collectors (which may relate to ushers of today, but not to any such NT position), the messenger, or the herald of Shema. Furthermore, the NT church elders differ greatly from the synagogue elders. The NT church elders are encouraged to rule and to teach (1 Tim 5:17) and must be able to teach to qualify for the position (1 Tim 3:2). If the synagogue set the pattern for the NT church organization, then one cannot explain the origin of deacons (plural) in the church. This office is totally foreign to the synagogue. Even Lightfoot admits the diaconate was an "entirely new creation."³⁴

²⁸Beyer, "Διάκονος," 2. 91.

²⁹Sonne, "Synagogue," 4. 490.

³⁰Ibid.

³¹Ibid. Sonne does not even mention elders in his discussion of the officers of the synagogue.

³²Shepherd, "Elders," 2. 73.

³³Edwin Hatch, *The Organization of the Early Christian Churches* (Oxford: Rivingtons, 1881) 59.

³⁴Lightfoot, *Philippians*, 191.

The NT local church has a simple two-level organizational structure of a plurality of elders and a plurality of deacons (Phil 1:1). The synagogue has the monarchical president who is responsible for worship. This is an "eldership" that is not responsible for anything other than judicial matters of the Jewish community. The great organizational differences between the synagogue and the NT church (shown in chart 1) invalidate the claim that the former gave birth to the latter.

Beyer rightly deduces:

Familiar forms of synagogue and Pharisaic order were no doubt before the eyes of the first Christians. But their community, based on the great commission to preach the Gospel and to live according to it in the most inward of all societies, was something new and distinctive, so that for the fulfillment of its mission new offices had to be created, or to develop out of the matter itself.³⁵

The Elders of Acts 11:30

According to Donald L. Norbie, the eldership is bluntly mentioned without any explanation in Acts 11:30 because its origin is due to the synagogue counterpart. On the other hand, the institution of the diaconate is given a lengthy explanation (Acts 6:1–7) because the synagogue had no such office.³⁶

On the surface this sounds like a convincing argument for close ties between NT church eldership and the synagogue. But there are problems with this theory. First, the passage in Acts 6 does not specifically mention an office of deacon, but rather a ministry of serving tables (διακονεῖν τραπέζαις). Andre Lemaire claims the seven in Acts 6 have "nothing to do with the deacons."³⁷

Beyer explains:

Appeal is frequently made to Acts 6 in explanation of the rise of the diaconate, though the term διάκονος is not actually used. On this view, the deacons undertake practical service as distinct from the ministry of the Word. It is to be noted, however, that the Seven are set alongside the Twelve as representatives of the Hellenists, and that they take their place with the evangelists and apostles in disputing, preaching and baptizing. This fact shows that the origin of the diaconate is not to be found in Acts 6.³⁸

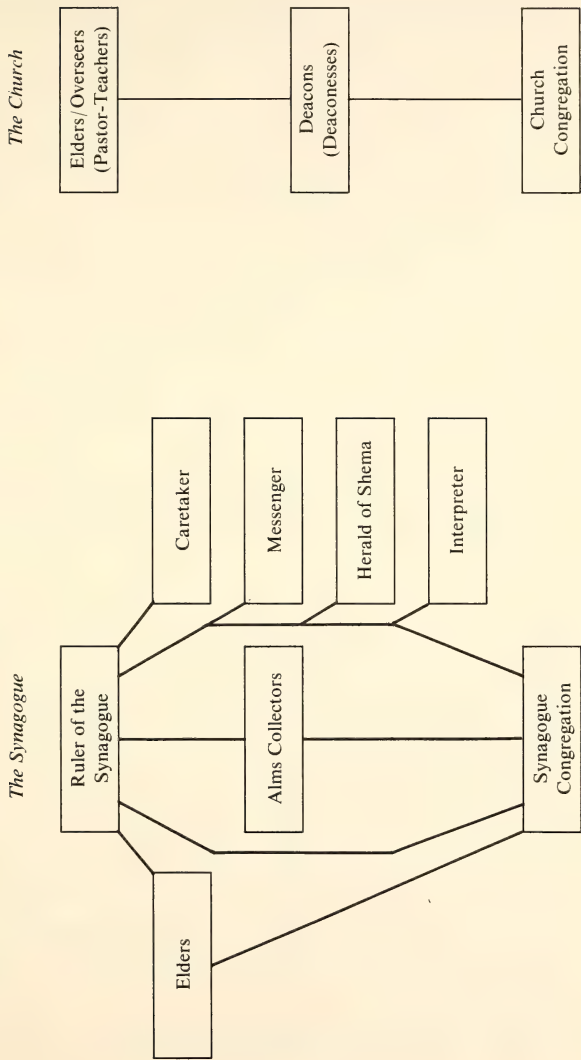
³⁵H. Beyer, "Ἐπισκέπτομαι," *TDNT* 2 (1964) 619.

³⁶Donald L. Norbie, *New Testament Church Organization* (Chicago: Christian Libraries, 1955) 36–37.

³⁷Andre Lemaire, "From Services to Ministries: 'Diakonai' in the First Two Centuries," *Office and Ministry in the Church* (ed. Bas Van Iersel and Roland Murphy; New York: Herder, 1972) 36.

³⁸Beyer, "Διάκονος," 2. 90.

Chart 1: Organization of the Synagogue and the Developed New Testament Church



It is interesting that several lexicographers agree with Beyer by not placing either διακονία or διακονέω of Acts 6 under the special category of the office of deacon, but rather in the general categories of service, ministry or care.³⁹ Similarly, H. M. Gwatkin writes:

The traditional view, that the choice of the Seven in Acts 6 is the formal institution of a permanent order of deacons, does not seem unassailable. The opinion of Irenaeus, Cyprian, and later writers is not decisive on a question of this kind; and the vague word διακονία (used too in the context of the apostles themselves) is more than balanced by the avoidance of the word *deacon* in Acts.⁴⁰

One wonders how Geoffrey S. R. Cox could say Luke gives the diaconate "prominence,"⁴¹ when Luke never even uses the technical term διάκονος.

There are also several good reasons for equating the seven of Acts with some of the elders of Acts 11:30. Two of the seven, Stephen and Philip, have ministries that relate better to those of an elder than to those of a deacon. Gwatkin gives the following evidence to connect the seven in Acts 6 with the elders of Acts 11:30.

[Since] the seven seem to rank next in the Church to the apostles, we may be tempted to see in them (if they are a permanent office at all) the elders whom we find at Jerusalem in precisely this position from 44 onward.⁴²

However, it may be a problem to view the πρεσβύτεροι of Acts 11:30 as a specific church office. Peter used the term πρεσβύτεροι in his Pentecostal sermon as a reference simply to older men (Acts 2:17). It makes some sense to believe that the apostles would give the responsibility of the relief fund to trusted older men of Judea in Acts 11:30.

An interesting line of reasoning is presented by Andre Lemaire:

³⁹BAGD, 184; LSJ, 398; Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan, 1972) 137–38; G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (Edinburgh: Clark, 1977) 107–8. Abbott-Smith combines the office and work of διάκονος in the definition of διακονία into one category, making it impossible to determine any distinction. But under διακονέω Acts 6:2 is given the general definition and only 1 Tim 3:10 and 13 are defined specifically under the category "to serve as deacon."

⁴⁰H. M. Gwatkin, "Church Government in the Apostolic Age," *Hastings Dictionary of the Bible* (New York: Scribners, 1905) 1. 440. See also the discussion in Gordon D. Fee and Douglas S. Stuart, *How to Read the Bible for All its Worth* (Grand Rapids: Zondervan, 1982) 93–94.

⁴¹Geoffrey S. R. Cox, "The Emerging Organization of the Church in the New Testament, and the Limitations Imposed Thereon," *EvQ* 38 (1966) 33.

⁴²Gwatkin, "Church Government," 1. 440.

The institution of the presbyters is not reported by the author of Acts; it is taken for granted—any Palestinian Jewish community was organized on the “presbyteral” model and had a college of elders at its head. . . . It is likely that presbyters were appointed on this model in the new Jewish Christian communities in the diaspora and that it was Jewish Christian apostles . . . who “appointed elders in every church” in Cilicia and Southern Asia Minor (Acts 14:23).⁴³

Lemaire’s thesis is founded upon the inadequate notion that the synagogue and the church had a similar organizational structure, especially with regard to the eldership. It has been shown that the differences between the church and synagogue organization exceed any similarities.

Thomas M. Lindsay correctly explained the functional differences between the Jewish elders and church elders of Jerusalem when he wrote:

When we find “elders” in charge of the community in Jerusalem, ready to receive the contributions for the relief of those who were suffering from the famine which overtook them in the reign of Claudius, it is impossible to doubt that the name came from their Jewish surroundings. At the same time it must always be remembered that Christian “elders” had functions *entirely different* from the Jewish, that the vitality of the infant Christian Communities made them work out for themselves that organization which they found to be most suitable, and that in this case *nothing but the name was borrowed* [italics added].⁴⁴

To be sure, Acts 11:30 is a difficult passage from which to prove anything concerning the NT church eldership. Employing such a problem passage as evidence for the theory of the synagogue/church eldership correspondence is highly questionable. Furthermore, since no reappointment of synagogue elders as church elders is ever stated in the NT, such a theory is seriously lacking in credibility. And since no mention of the synagogue eldership as the form or pattern of the church elders is ever clearly established in the NT, it would be best not to force any connection between the two.

Church Worship in the Synagogue

One of the reasons why most believe that the synagogue was the pattern of NT church government is the fact that the early church

⁴³Lemaire, “Service to Ministries,” 41–42.

⁴⁴Thomas M. Lindsay, *The Church and the Ministry in the Early Centuries* (reprint; Minneapolis: James Family, 1977) 153.

worshipped in the synagogues. Paul testified before Agrippa that he punished the Christians (before his conversion) in "every synagogue" (Acts 26:10–11). James refers to the synagogue as the place of Christian worship (Jas 2:1).

However, the synagogue was not the only place of Christian assembly in NT times. It is clear that believers gathered in the Temple at Jerusalem for worship (Acts 2:46; 3:1). Admittedly, the use of the Temple as a place of Christian worship was short-lived. Yet it was used, and could have influenced church organization since the church was entirely Jewish at first. Yet there is no correspondence between the Temple officers and NT church officers.

The early Christians also met in homes for worship (Acts 2:46; 11:12; Rom 16:5; 1 Cor 16:19; Col 4:15). But one could not say the organization of the home determined the organizational structure of the church.

The book of Acts shows that homes (Acts 5:42; 16:32; 18:7–8), synagogues (Acts 9:20; 13:5; 17:1; 19:8), and the Temple (5:20; 5:42) were all centers of evangelistic preaching where unbelievers could hear the gospel. The organizational structures of such places where unbelievers gathered do not have any necessary link with the structure of the local NT church.

The Twenty-Four Elders in Revelation

Geoffrey S. R. Cox believes that the twenty-four elders in Revelation give weight to the theory of the carry-over of the synagogue elder to the church elder. He states:

If our other suggestion is also true, that Christians continued to worship in synagogues, whether with others, or in their own specifically Christian ones, then it would be natural to take over the system which had already served them well. A further support for this is found in the usage in Revelation where we read of the *twenty-four* elders, who can fairly be said to symbolize the worshippers of both Old and New Covenants, and thus to emphasize yet again Christianity as the true continuation and completion of Judaism.⁴⁵

In response to Cox's position, one must first consider the highly debated issue of the identity of the twenty-four elders. The traditional identification held by most scholars is that the elders are angelic representatives. Morris and Phillips are two examples of more recent adherents.⁴⁶ Others have identified the twenty-four elders as representing Israel. Still others agree with Cox's position that the elders

⁴⁵Cox, "Emerging Organization," 33.

⁴⁶Leon Morris, *The Revelation of St. John*, (TNTC; Grand Rapids: Eerdmans, 1969) 88; John Phillips, *Exploring Revelation* (Chicago: Moody, 1974) 103.

represent both OT and NT saints. Strauss quotes H. A. Ironside's dogmatic stance in support of this view.⁴⁷ Finally, the view which seems most acceptable to this writer is that the elders are representatives of the church. This position is supported by such commentators as C. C. Ryrie, J. B. Smith, J. A. Seiss, H. A. Hoyt, and J. F. Walvoord.⁴⁸ Obviously, to use such a highly contested group as the twenty-four elders to support the theory of the direct link of the synagogue elders to the church is to build upon a most tenuous foundation.

CONCLUSION

The uniqueness of the organization of the NT church eldership against its Hellenistic or Jewish cultural setting is consistent with the uniqueness of the church as the body of Christ. This body is a mystery (Eph 3:4-6; 5:32)—a secret of God revealed in the NT. It is fitting that its organizational structure is distinct from any other previous organization. The qualifications and functions of the NT church elders have no clear forerunners.

After all the evidence is analyzed, Beyer's conclusion is worthy of acceptance:

Thus we have in the Jewish community many points of initiation for the Christian offices of bishop and deacon, but neither here nor in paganism are there any exact models which are simply copied. The creative power of the early church was strong enough to fashion its own offices for conduct of congregational life and divine worship.⁴⁹

Of course, the early church's "creative power" was due to its possession of the Holy Spirit, sent by the risen and ascended Christ.

The church today should consider the uniqueness of the NT eldership as motivation to study NT church polity. Our Lord's church should be organized the way he has designed it in his word.

⁴⁷Lehman Strauss, *The Book of Revelation* (Neptune, NJ: Loizeaux, 1964) 132.

⁴⁸C. C. Ryrie, *Revelation* (Chicago: Moody, 1968) 36; J. B. Smith, *A Revelation of Jesus Christ* (Scottsdale, PA: Herald, 1961) 104-7; J. A. Seiss, *The Apocalypse* (reprint; Grand Rapids: Zondervan, 1973) 103-5; Herman A. Hoyt, *Studies in Revelation* (Winona Lake, IN: BMH, 1966) 43; and John F. Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody, 1966) 107.

⁴⁹Beyer, "Διάκονος," 2. 91.

SHEPHERDS, LEAD!

JERRY R. YOUNG

The hidden agendas for pastoral duties found in many churches are a result of a misunderstanding of the pastoral function in the local church. The pastor may function as an elder and/or a bishop, but his primary responsibilities in the local church are to provide leadership and to teach (as did Timothy and Titus). God especially equips the pastor to fulfill these duties. If the hidden agendas are renounced in favor of the NT directives, the twentieth century church will receive the benefit.

* * *

INTRODUCTION

I N my second year as a pastor, I became aware of a hidden agenda used in the examination and selection of pastors. The Senior Pastor and I had resigned, both of us intending to assume home mission responsibilities. A pulpit committee, composed of the foremost men in the church, was elected to search for and recommend a pastoral candidate to the congregation. It was a scene common among self-governing churches in America. For its initial meeting, the committee chose to meet in the large Christian Education office where my desk was located. Surprised by the committee's entrance, I rose to my feet and proceeded to gather the project on which I was working. Although the men quickly assured me that my presence did not concern them, remaining in the room did not seem proper to me. Before I could gather my things and depart, however, the men sat down and the meeting began. A prominent name was mentioned. "Oh, we couldn't ask him," replied another voice. "He would want to do things his own way." Other names were mentioned. One man was too fat. Another was too old. The hidden agenda was out on the table.

Twenty years have passed since my introduction to the hidden agenda. New forms of local church government have been encouraged. Strong, visionary leadership from the pastor has become a desirable trait. But hidden agendas remain.

It is my opinion that such agendas abound because pastors are not sure of their own identities and responsibilities. They try to function

like deacons by visiting the sick and helping the poor. They try to function like bishops by meeting with committees and supervising church programs. They try to function like pastors by preaching and teaching. In their efforts to be everything and do everything, they end up as office managers and program technicians.

I know full well that there are pressures on pastors to be all things to all people. There are occasions when it is impossible to avoid the mixing of roles. However, role confusion over a long period of time results in frustration for both pastor and congregation. Hidden agendas and expectations, if left uncorrected, will diminish the pastoral ministry and thus impoverish the local church. It is important for pastors to clearly identify their roles on the basis of Scripture.

THREE CRUCIAL WORDS

There are three words in the Greek NT that dominate any discussion of the pastoral role: πρεσβύτερος / 'elder', ἐπίσκοπος / 'bishop', and ποιμήν / 'pastor'. The first word seems to describe a person who is characterized by maturity and dignity.¹ The second word refers to a person who is charged with the duty or function of supervision.² The third word refers to a person who leads and cares for sheep.³ All three words may be found in combination with one another. In Acts 20 Paul reminds the elders (v 17) from Ephesus that the Holy Spirit has appointed them as bishops (v 28), and that they are to shepherd (v 28 from the verb ποιμαίνω) the flock of God. In 1 Peter 5, Peter admonishes elders (v 1) to shepherd (v 2) the flock of God, exercising oversight (v 2 from the verb ἐπισκοπέω)⁴ in a spirit of willing sacrifice. The complex working relationship between the duties implied in these three words has occasioned a variety of views on the nature of church leadership.

One segment of Christendom, in an effort to focus attention on the supervisory role of its top leadership, has chosen the word "Episcopalian" to describe its form of church government. Others prefer the term "Presbyterian," choosing to organize and govern their churches through the election of mature men and women. Still others

¹BAGD, 699; Homer A. Kent, *The Pastoral Epistles* (Chicago: Moody, 1958) 121–22.

²BAGD, 299.

³From the idea of "pasturing, feeding," the verb passes readily into the idea of "governing, guiding." See BAGD, 684.

⁴There is some doubt whether ἐπισκοποῦντες / 'exercising oversight' should be read in 1 Pet 5:2. It is supported in p⁷² N^c, A, It., Byz, Lect, et al. It is omitted in N^{*} and B. The wide geographical distribution of MS containing ἐπισκοποῦντες argues strongly that it is the original reading. Titus 1:5, 7 could also be mentioned as another passage where ἐπίσκοπος and πρεσβύτερος occur in close proximity in reference to the same man or office.

prefer the strong, local leadership of a pastor, and might call themselves "Poimenian." However churches organize themselves and whatever aspect of government they choose to emphasize, the roles and functions embodied in these three words are not to be denied.⁵ But imprecise language, role confusion, and deliberate abridgment of one function or the other can only result in the development of hidden agendas and the eventual weakening of the local church.

It is a common practice among some churches to merge all three roles and functions into one administrative office. Familiarity with that practice encourages imprecise choice of terms and subsequent role confusion. For example, one competent writer, when commenting on the opening verses of 1 Timothy 3, makes the claim that "A local church has two administrative offices: the pastor and the deacon."⁶ Yet the word used in 1 Tim 3:1 is ἐπισκοπῆς. Evidently the writer's choice of words was inexact because of familiarity with a particular form of church government—a pastor accompanied by a board of deacons.

The roles of elders and bishops do not necessarily cease to exist in the local church just because they are ignored in favor of the role of the pastor. Often their function is carried on by people with different titles who sometimes do not have the qualifications listed in Paul's epistles to Timothy and Titus. The effect of this can be harmful to the whole church.

While it is easy to argue that the terms "elder" and "bishop" generally refer to the same office on the basis of Titus 1:5–7, it is not easy to argue that the term "pastor" refers to the same office as well. That particular gift, office, or function is not even named in the pastoral epistles. However, Timothy and Titus might be called pastors. Their influence and authority were highly visible, and Paul repeatedly commanded them to exercise the pastoral gift of teaching.

In his letter to the Ephesians Paul clearly identified those offices that were given by God to build the Church:

And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ [Eph 4:11–13].⁷

⁵For a thought-provoking exchange between two innovators in church government, see Larry Richards and Gene Getz, "A Biblical Style of Leadership," *Leadership* 2:2 (Spring 1981) 68–78.

⁶R. G. Gromacki, *Stand True To The Charge* (Grand Rapids: Baker, 1982) 74.

⁷All scriptural passages quoted in this article are taken from *NASB*.

The permanence of these offices is often debated, some viewing one, two, or even three of the offices as temporary.⁸ But no one denies the present existence of the pastoral gift. The combination of pastor and teacher into one office is argued, but no one denies that the pastor must be a teacher.⁹ The partial listing of gifts in 1 Cor 12:28 lends further support: "And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues." The teaching gift is listed without reference to the separate gifts of evangelism and pastoring found in Eph 4:11. This could well represent a combination of three distinct gifts, with the leading component serving as an umbrella. The gifts of evangelism, pastoring and teaching often reside simultaneously in one person.

The pastor is a special kind of teacher. He is a teacher who should stand out among other teachers because of a gift from God. In his clear exposition of the Bible he should emulate the Chief Shepherd, who taught "as one having authority, and not as the scribes" (Mark 1:22). He will probably be a bishop if he supervises the work of others. If he is in the middle years of life, experienced and mature, he will probably be an elder as well. Whether his forum is a seminary classroom, a conference platform, a mission headquarters, or a church auditorium, his gift is to lead a flock of sheep. Whatever Christians today might call him, he functions as a pastor or shepherd of God's flock. Recognition of this basic truth is a necessary first step in removing the hidden agendas hindering many churches today.

COMMAND AND TEACH

One of the most fascinating verbal exchanges between Jesus and his disciples may be found in John 21:15-17. It is the story of Peter's recovery from failure as a disciple, and his return to leadership:

So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, you know all things; You know that I love You." Jesus said to him, "Tend My sheep."

⁸Gromacki (*Stand True To The Charge*, 74) suggests that the gifts of apostleship, prophecy and evangelism were temporary and have ceased.

⁹For a careful examination of linguistic evidence, see Daniel B. Wallace, "The Semantic Range of the Article-Noun-Kaí-Noun Construction in the New Testament," *GTJ* 4 (1983) 59-84.

Many people are aware of the subtle shift in the Lord's use of the words for "love." But very few realize that Jesus also used two different words in his command that Peter "shepherd" and "tend" the Master's sheep. The Lord first used the word βόσκω, then changed to ποιμαίνω, and finally returned to βόσκω for the third repetition of his command. The combination is significant.

The word βόσκω simply means "to provide food," while the word ποιμαίνω more broadly refers to "the guiding, guarding, folding of the flock, as well as finding of nourishment for it."¹⁰ Peter was to feed the lambs and the sheep of the flock of God. But he also had a wider responsibility to lead the flock in every aspect of its existence. Providing nourishment, though paramount in all the pastor's work, is simply not enough.

Many fine young men have done poorly as pastors of local churches because they were unable to bring a commanding presence to the work. They may have been excellent supervisors, or warm-hearted teachers, or compelling evangelists, but they lacked the authoritative leadership required of a shepherd. Even the addition of experience and maturity cannot fully compensate for the absence of the ability to lead effectively.

The apostolic directives to Timothy and Titus presuppose such a pastoral gift, a gift to which Paul refers in 1 Tim 1:18; 4:14; and 2 Tim 1:6. The written support of an apostle certainly provided instant credibility for these younger teachers in Ephesus and Crete. But the capacity to lead strongly in matters of doctrine and conduct was an absolute necessity, without which the apostolic directives were useless. In his general introduction to 1 Timothy, Gromacki calls attention to this:

The concept of charge is dominant in this epistle. The verb (*paraggellō*) is used five times (1:3; 4:11; 5:7; 6:13, 17) and its noun form is found twice (1:5, 18). The term suggests the transfer of commands from a superior officer to a subordinate. Paul expected that Timothy, as a "good soldier of Jesus Christ" (1 Tim 2:3), would carry out the apostolic charge.¹¹

It is instructive to note that in all but one of the above named cases, Paul called upon Timothy to command the Ephesians. Only in 1 Tim 6:13–14 did Paul use παραγγέλλω in direct reference to Timothy:

¹⁰R. C. Trench, *Synonyms of the New Testament* (ninth ed.; London: Macmillan, 1880) 85. For a defense of the view that these word shifts involve changes in meaning see William Hendriksen, *John* (New Testament Commentary; 2 vols.; Grand Rapids: Baker, 1953) 2. 494–500. For arguments that the word shifts are simply stylistic and convey identical meanings see Leon Morris, *The Gospel According to John* (NICNT; Grand Rapids: Eerdmans, 1971) 870–77.

¹¹Gromacki, *Stand True To The Charge*, 22.

I charge you [παραγγέλλω] in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, that you keep the commandment [ἐντολήν] without stain or reproach until the appearing of our Lord Jesus Christ.

In all other cases, Timothy was the one expected to give the “charges” and “commands.” When Timothy appeared to falter under the pressures that most certainly come to leaders in command, Paul wrote again to Timothy, reminding him to “kindle afresh the gift of God” which was in him and urging him to “be strong in the grace that is in Christ Jesus” (2 Tim 1:6; 2:1).

Strong and commanding leadership in matters of doctrine and conduct does not necessitate tyrannical behavior. Adolf Hitler called himself the Leader, but at a point in time he ceased being a genuine leader and became a tyrant. The power to control others is not real leadership. As James MacGregor Burns observes, “A leader and a tyrant are polar opposites.”¹² Perhaps Timothy allowed his gift to smolder, without bright flames, because he feared the possible alienation of his hearers. It is a fear not uncommon to pastors. Paul was careful to delineate between tyrannical behavior and pastoral leadership:

And the Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will [2 Tim 2:24–26].

Gentle correction does not imply weakness or lack of leadership. Neither does kindness legitimize holding back truth. Patience is not timid hesitation. Style, not content, is the subject of Paul’s admonition.

Simply put, shepherds feed and lead. They lead in such a way that no individual member of the flock is able to disregard the shepherd. This requires a delicate balance between kindness and patience, on the one hand, and authority on the other. This agenda for pastoral responsibility should be foremost when local churches seek pastors.

CONCLUSION

Field Marshall William Slim, in an address at the United States Military Academy, opened his heart to young cadets on the subject of command:

When things are bad . . . there will come a sudden pause when your men will stop and look at you. No one will speak. They will just look at you

¹²J. M. Burns, *Leadership* (New York: Harper & Row, 1978) 3.

and ask for leadership. Their courage is ebbing; you must make it flow back, and it is not easy. You will never have felt more alone in your life.¹³

There is loneliness in command. When things are bad, the leader wishes he could return to being a follower. The shepherd may long for the status of a sheep. But the Chief Shepherd has called him forward, and placed in his hands the tools of a shepherd. The sheep look expectantly for leadership. This study has argued that the sheep must abandon their hidden agendas and adopt a scriptural agenda if true pastoral leadership is their goal.

What are the tools for such leadership? The qualities required of bishops, listed in 1 Timothy 3 and Titus 1, are qualities which ideally should be developed in all believers. Accuracy of doctrine and purity of conduct are mandated in Scripture for every member of the flock of God. But what are the special tools of a shepherd, which belong to him alone?

Paul's letters to Timothy and Titus reveal some answers to that question:

1. The ability to teach accurately and authoritatively even when alone, yet without striving (1 Tim 1:3; 4:6; 5:20–21; 6:17; 2 Tim 2:1–2, 14–15; 4:2–5; Tit 2:1, 15; 3:8).
2. The ability to relate doctrine to practical conduct (1 Tim 1:5; 4:7–8, 12, 15–16; 2 Tim 2:22; Tit 2:7–8).
3. The willingness to select faithful men to oversee the work of God (1 Tim 3:1–7; Tit 1:5–9).
4. The willingness to select faithful men and women who can perform works of service (1 Tim 2:8–10; 3:8–13; 5:9–10, 16; 2 Tim 2:1–2).
5. The courage to show oneself, and the discipline to make the show worth seeing (1 Tim 4:12, 15–16; 2 Tim 3:10; Tit 2:7–8).
6. The courage to accept hardship and personal sacrifice in the spirit of the Chief Shepherd (1 Tim 6:11–16; 2 Tim 1:6–9; 2:1–3; 4:2–5).

An unfading crown of glory awaits shepherds who lead. Let us choose them well.

¹³Cited by S. W. Roskill, *The Art of Leadership* (Hamden, CT: Archon, 1965) 152.

THE MEANING OF "SLEEP" IN 1 THESSALONIANS 5:10— A REAPPRAISAL

TRACY L. HOWARD

It has recently been argued that καθεύδω in 1 Thess 5:10 means "spiritual insensibility." However, the context indicates that the word is used as a euphemism for death. This is within the semantic range of the word and is supported by structural parallels between 1 Thess 4:13-14, 18 and 1 Thess 5:9-11 in which καθεύδω is paired with κοιμάω.

* * *

INTRODUCTION

UNTIL recently, most commentators have understood Paul's reference to "sleep" in 1 Thess 5:10 as a metaphor for "physical death." This would seem reasonable since Paul frequently uses the metaphor of "sleep" to describe a believer who has died in the Lord. In fact, he uses the metaphor earlier in the same eschatological discourse in which 1 Thess 5:10 is located (cf. 1 Thess 4:13-14). However, in 4:13 he uses the verb κοιμάω whereas in 5:10 he employs καθεύδω. The question therefore immediately arises whether or not Paul uses καθεύδω as a synonym for κοιμάω; in other words, does he use both verbs as a metaphor to describe "physical death"? 1 Thess 5:10 states that Christ "died on our behalf, in order that whether we are awake or asleep (καθεύδωμεν) we might live together with Him." The commentators and lexicographers are virtually unanimous in their interpretation of καθεύδω as a euphemism for "death" in this text. However, several recent articles suggest that καθεύδω means "spiritual insensibility" instead of "physical death."¹ Although some of the

¹Thomas R. Edgar, "The Meaning of 'Sleep' in 1 Thessalonians 5:10," *JETS* 22 (1979) 345-49; Zane C. Hodges, "The Rapture in 1 Thessalonians 5:1-11," in *Walvoord: A Tribute* (Chicago: Moody Press, 1982) 75-78; and B. N. Kaye, "Eschatology and Ethics in 1 and 2 Thessalonians," *NovT* (1975) 51-52, esp. n 27; this interpretation also has been proposed by Thomas L. Constable, "1 Thessalonians," in

arguments appear convincing on the surface, they reflect a failure to consider other contextual, literary, and lexical features which strongly suggest that in 1 Thess 5:10 καθεύδω does not refer to "spiritual insensibility" but instead is used as a metaphor for "physical death." Thus the purpose of this article is to reappraise the meaning of καθεύδω in 1 Thess 5:10 and to suggest that the nuance of "physical death" is most appropriate in the context.

THE PROBLEM

If Paul uses καθεύδω as a reference to "physical death" in 1 Thess 5:10, it is a clear departure from his customary tendency.² He normally uses κοιμάω when employing the metaphor of "sleep" for the death of a believer.³ In fact, if he is departing from his normal use of κοιμάω and employs καθεύδω as a euphemism for death, it would be the only occasion in which he gives καθεύδω such a nuance. It is possible that Paul uses καθεύδω for "death" in Eph 5:14 although doubtful.⁴ The only other two occurrences in the Pauline corpus are found in the same context as 5:10 (cf. vv 6, 7). In v 6 Paul uses the verb to describe "spiritual insensibility" while in v 7 he uses the verb for "literal sleep."⁵

The Bible Knowledge Commentary (Wheaton: Victor Books, 1983) 707; see also C. F. Hogg and W. E. Vine, *The Epistle to the Thessalonians* (Grand Rapids: Kregel, reprint 1959) 172; and Robert L. Thomas, "1 Thessalonians," in *The Expositor's Bible Commentary* (12 vols.; Grand Rapids: Zondervan, 1978) 11: 285-86.

²Such departures from "normal tendencies" are not unusual for Paul. In 1 Thess 4:14 he states, 'Ιησοῦς ἀπέθανεν καὶ ἀνέστη / 'Jesus died and rose'. This phrase contains ἀνέστη rather than the usual ἠγέρθη. Paul uses ἐγείρω much more frequently for resurrection whether of Christ or of his people, ἀνίστημι being found only here and in Eph 5:14. On the other hand ἐγείρω is used forty times by Paul, normally in the passive (cf. W. F. Moulton and A. S. Geden, *A Concordance to the Greek Testament* [Edinburgh: Clark, 1975] 246-47). Certainly one would not argue that ἀνέστη has a different meaning than ἐγείρω simply because Paul employs the unusual ἀνίστημι. (Some have argued, however, that this unusual occurrence of ἀνίστημι suggests dependence on a pre-Pauline credal formula [cf. Ivan Havener, "The Pre-Pauline Credal Formulas of 1 Thessalonians" (SBL Seminar Papers, 1981) 105-28]. It is interesting that the verb seems to be used in such a credal fashion among the patristics; cf. Ign. Rom. 4:3 [ἀναστήσομαι]; 6:1 [both ἀποθανόντα and ἀναστάντα appear together, the same two words that occur in 1 Thess 4:14]; Barn. 15:9 [ἀνέστη, the same form as 1 Thess 4:14].)

³Cf. 1 Cor 7:39; 11:30; 15:6, 18, 20, 51; 1 Thess 4:13, 14, 15. Of the nine occurrences in Pauline material, seven appear in two major eschatological texts, 1 Corinthians 15 and 1 Thessalonians 4.

⁴I would agree with Edgar ("The Meaning of 'Sleep,'" 348) at this point when he writes, "It is difficult to conceive, however, that someone would command a physically dead person to rise and then go on to state that Christ will illuminate him if he does"; hence, it is preferable to view Paul's use of καθεύδω in Eph 5:14 as a reference to "spiritual insensibility" (cf. BAGD, 388).

⁵BAGD, 388. The metaphorical sense is clear in v 6 through which Paul conveys the idea of spiritual laziness. This figurative use is also found in classical Greek with a

Thus to attribute the nuance of "physical death" to καθεύδω in 5:10 not only would suggest a departure from Paul's normal tendency to use κοιμάω, but would ascribe a different nuance to καθεύδω than found elsewhere in his letters. For this reason, both Edgar and Hodges question whether καθεύδω can possibly have such a meaning for Paul, particularly since he just used the verb metaphorically in 5:6 for "spiritual insensibility."⁶ Therefore, if καθεύδω is a euphemism for death in 5:10, it must be demonstrated that Paul did in fact depart from his normal tendency to use κοιμάω and that a different nuance of καθεύδω is used from that which occurs in the immediate context (cf. v 6). The question is this: are there other contextual, literary, and lexical features which suggest that καθεύδω in 5:10 is a euphemism for death?

SUPPORT FOR ΚΑΘΕΥΔΩ AS DEATH IN 1 THESSALONIANS 5:10

The Use of Καθεύδω Both in the LXX and in the New Testament

It has already been noted that Paul's "normal" pattern is to employ κοιμάω when he uses sleep as a metaphor for death. However, this can be misleading, particularly when the issue of verbal meaning is considered. While statistics are helpful they are not determinative for meaning. If it can be shown that the nuance of "death" falls within the semantic range of καθεύδω, the exegete must consider this as a possible meaning even if Paul's "normal" pattern is to use κοιμάω. There are passages both in the LXX and in the NT in which καθεύδω is used metaphorically for death.

The verb is used twice in the LXX as a reference for death. In Ps 88:5 (LXX 87:6) the text reads ὥσει τραυματαὶ ἐρριμμένοι καθεύδοντες ἐν τάφῳ / 'like the slain, having been cast down, who sleep in the grave'. Here the reference surely means "death" since

derogatory sense, indicating defective concentration or a deficient action (cf. Plato, *Ion*, LCL, 536b). However, in v 7 Paul uses an illustration of actual activities that occur at night and both καθεύδω and μεθύσκομαι are used in their literal sense as a basis for the metaphorical application (cf. I. Howard Marshall, *1 and 2 Thessalonians* [New Century Bible Commentary; Grand Rapids: Eerdmans, 1983] 137). The present substantival participles οἱ καθεύδοντες and οἱ μεθύσκομένοι as well as the present indicatives καθεύδουσιν and μεθύουσιν are customary presents describing normal, habitual activities. It is unnecessary to suppose with Evald Lövestam (*Spiritual Wakefulness in the New Testament* [Lund: CWK Gleerup, 1963] 54) that these are metaphors for absorption in the affairs of the present world. However, I would argue that Paul is thinking of "night" as the spiritual antithesis of the coming of the light symbolized by "day" (cf. Marshall, *1 and 2 Thessalonians*, 138).

⁶Edgar, "The Meaning of 'Sleep,'" 345; and Hodges, "The Rapture in 1 Thessalonians 5:1-11," 76.

the writer is describing those who have been killed and are now in the grave. Another important text particularly for the discussion of 1 Thess 5:10 is Dan 12:2.⁷ The passage reads καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς ὄνειδισμόν, οἱ δὲ εἰς διασπορὰν καὶ αἰσχύνην αἰώνιον / 'and many of those who *sleep* in the dust shall awake, some to everlasting life, and some to reproach and everlasting shame'. This text clearly says that those who have "died" one day will rise from that state, i.e., death. In light of the eschatological nature of Dan 12:2, Paul may have even employed the language of Dan 12:2 in 1 Thess 5:10 and then adapted it to his own eschatological discussion. One thing, however, is certain, namely, in the LXX the nuance of "death" is not out of concord with the semantic field of the verb καθεύδω. Furthermore, such a nuance is not out of place in eschatological and resurrection contexts, which Dan 12:2 clearly shows. This feature is also true in the NT.

All three synoptic gospels contain the account of Jesus raising Jairus' daughter from the dead (Mark 5:39; Matt 9:24; Luke 8:52). Each of the gospels (with minor variations) contain the phrase οὐ ἀπέθανεν ἀλλὰ καθεύδει, 'she has not died, but is asleep'. All three gospels also record the crowd's response of laughter. However, only Luke gave the reason why they were laughing. He wrote in 8:53 εἰδότες ὅτι ἀπέθανεν / 'because they knew that she had died'. Luke did not say "because they *thought* she had died." Instead he gave an editorial comment and clearly assumed that the girl was dead. Swete remarks, "some have declined to regard the miracle as a raising of the dead. But the fact of the child's death was obvious to the bystanders, and is apparently assumed by the Evangelists, at least by Lc. (εἰδότες ὅτι ἀπέθανεν)."⁸ Edgar questions this understanding of καθεύδω here. He argues that the hearers of Jesus understood him to mean that she was asleep. Furthermore, if Jesus meant "death" by his use of καθεύδω, such a statement becomes contradictory, namely, "she is not dead, but she is dead."⁹ On the surface this might seem to be the case, but the question still remains: was the girl dead or not? Luke said she was. Then why would Jesus use καθεύδω in juxtaposition to ἀποθνήσκω with the same meaning? Cranfield offers a reasonable explanation. He says, "It is more natural to take the words to mean that, though she is dead, yet, since he is going to raise her up, her

⁷The Theodotion text also uses τῶν καθευδόντων as a reference to those who have died but who will experience resurrection (see Alfred Rahlfs, ed., *The Septuaginta* [Stuttgart: Deutsche Bibelstiftung, 1935] 935).

⁸H. B. Swete, *The Gospel According to St. Mark* (London: Macmillan, 1927) 108.

⁹Edgar, "The Meaning of 'Sleep,'" 348.

death will be no more permanent than a sleep."¹⁰ Cranfield also adds a remark regarding the application that such a passage would have in the communities of the respective evangelists. He writes:

no doubt the words had also—besides their particular significance in this context—a general significance, as a reminder to Christians that death is not the last word but a sleep from which Christ will wake us at the last day, and therefore a rebuke to those who in the presence of death behave as those who have no hope.¹¹

Thus, Edgar does not take into consideration that Jesus may be attempting to convey through this use of *καθεύδω* the "temporary" aspect of death with reference to the girl.¹²

The point is that *καθεύδω* is used metaphorically for death in the LXX and probably in Mark 5:39; Matt 9:24; and Luke 8:52. Hence, the nuance of "death" is not out of concord with the semantic field of *καθεύδω* and thus should be considered as a possible meaning in 1 Thess 5:10.

Contextual Uses of Καθεύδω

Both Edgar and Hodges are correct in pointing out that in the immediate context of 1 Thess 5:10 Paul uses *καθεύδω* with a different nuance than "death."¹³ In fact, Edgar asks the question "why change

¹⁰C. E. B. Cranfield, *The Gospel According to St. Mark* (Cambridge Greek Testament Commentary; Cambridge: Cambridge University, 1959) 189; see also Swete, *The Gospel According to St. Mark*, 108; Joseph A. Fitzmyer, *The Gospel According to Luke I–IX* (AB; Garden City: Doubleday, 1981) 749; and Vincent Taylor, *The Gospel According to St. Mark* (London: Macmillan, 1952) 295. It is interesting that although Vine (*Expository Dictionary of New Testament Words* [Old Tappan, NJ: Revell, 1940] 80) interprets *καθεύδω* as "spiritual insensibility" in 1 Thess 5:10, he says it meant "physical death" in Mark 5:39; Matt 9:24; and Luke 8:52.

¹¹Cranfield, *The Gospel According to St. Mark*, 189.

¹²A similar expression is found in John 11:11 in connection with the death of Lazarus. Jesus says, *Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται* / 'Lazarus our friend has been sleeping'. Here Jesus uses the perfect of *κοιμάω*, a verb that certainly is used metaphorically in the NT for "physical death." Lest one be inclined to take this use literally, John informs the reader of the exact meaning of the Lord's words. He writes in v 13 *εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ* / 'now Jesus was talking about his death'. There is no question that in this passage *κοιμάω* is used as a metaphor for death. Similarly, *καθεύδω* should be taken as a metaphor for death in Mark 5:39. In both passages Jesus states that the one who had died "sleeps." Furthermore, John 11:13 and Luke 8:53 have interpretive statements to the effect that "sleep" means "death."

¹³Edgar, "The Meaning of 'Sleep,'" 349; and Hodges, "The Rapture in 1 Thessalonians 5:1–11," 76. They make this observation in order to support the idea that if the nuance of "spiritual insensibility" is found in v 6 for *καθεύδω* then the same

meanings in the immediate context?" The question is legitimate but somewhat misleading because in 1 Thess 5:6–7 Paul uses *καθεύδω* two times yet with *two* different senses. Thus the same question regarding the change of meaning in the same context could be asked about Paul's use of *καθεύδω* in v 7. In v 6 he uses *καθεύδω* as a metaphor for "spiritual insensibility" whereas in v 7 he uses the verb in its literal sense to denote "sleep."¹⁴ Thus in two verses Paul uses the same verb with two different meanings. Why then would it be so unusual for Paul to employ a third nuance of the verb in v 10, namely, that of "physical death"? I would suggest just the contrary, namely, that the preceding uses of *καθεύδω* probably explain why Paul chose *καθεύδω* rather than *κοιμάω* as a metaphor for death in 1 Thess 5:10. It is possible that the recurrence of *καθεύδω* is due to the fact that *καθεύδω* was still on Paul's mind when he wrote v 10. Regarding this literary feature, E. Laughton points out that in less formal literature, both ancient and modern, "a single word or phrase persists in the writer's mind by its own force, independently of any sense-recurrence."¹⁵ However, it is also possible that Paul is using a word play, intentionally picking up on the preceding occurrences of the verb, particularly in v 6. As Ellingworth and Nida comment, "Here Paul cleverly uses two terms (*γρηγορέω* and *καθεύδω*) which he had been using to speak of alertness but which at this point he transposes to mean 'alive/dead'.

meaning is probable in v 10. However, Moisés Silva (*Biblical Words and Their Meaning: An Introduction to Lexical Semantics* [Grand Rapids: Zondervan, 1983]. "Literary and contextual features" could be added to Silva's list of modifiers ["phrase and syntactical features"]) has cautioned about the danger of this kind of reasoning. He writes, "one is rather likely to ignore what may look like small differences between the ways the word is used; that is, one may import into a particular passage a meaning discovered elsewhere, without noticing that the word in the latter passage is modified by a particular phrase or by some syntactical feature" (p. 26).

¹⁴BAGD, 388. Cf. n 5 above.

¹⁵E. Laughton, "Subconscious Repetition and Textual Criticism," *Classical Philology* 45 (1950) 75. Very little has been done in the area of "subconscious recurrence." Other than Laughton's work this writer is aware of only two others that address the issue specifically; see A. B. Cook, "Unconscious Iterations, with Special Reference to Classical Literature," *Classical Review* 16 (1902) 146–58; 256–67; and F. W. Hall, "Repetitions and Obsessions in Plautus," *Classical Quarterly* 20 (1926) 20–26. The writer is indebted to David Baker who recently presented the results of his own research in a paper entitled "Subconscious Repetition" (for the class Advanced Greek Grammar; Grace Theological Seminary: April, 1985). He defines subconscious recurrence as "the unintentional, unnatural repetition of a word or phrase which was used naturally in the immediately preceding context" (p. 3). By "unintentional" he means "subconscious repetition" and by "unnatural" he means that the second occurrence of the word is strained, or stretched, in relation to its semantic field. It is interesting that of the several NT examples he cites, one is *γρηγορέω* which occurs as a parallel to *καθεύδω* in both 5:6 and 5:10. Although the meaning of "alive" is unusual for *γρηγορέω*, this nuance might be explained as a "subconscious recurrence."

In this way he brings us back to 4:13."¹⁶ Therefore, I would argue that although Paul normally uses κοιμάω as a metaphor for death, his choice of καθεύδω in 5:10 can be linked to the two preceding uses of καθεύδω in 5:6–7 and in no way necessitates a different nuance than κοιμάω in 4:13–14.

The Preceding Exhortations to Moral Sensibility

One of the strongest arguments for taking καθεύδω as "death" in 1 Thess 5:10 is based on the preceding exhortations to "moral sensibility." If one renders καθεύδω as "spiritual insensibility" it greatly weakens all the preceding exhortations to spiritual alertness found in vv 6, 8. In 4:13–5:5 Paul describes a great eschatological event which is imminent, namely, the Parousia of Jesus Christ which for the believer will be a time of great blessing but for the unbeliever a time of judgment.¹⁷ Paul says that it will come suddenly and unexpectedly

¹⁶Paul Ellingworth and Eugene A. Nida, *A Translator's Handbook on Paul's Letters to the Thessalonians* (New York: United Bible Societies, 1976) 114.

¹⁷I have argued elsewhere that 1 Thess 4:13–5:11 is a single literary and theological unit describing the same eschatological event from two perspectives. Thus Paul employs παρουσία in 4:13–18 when he describes the *believer's* relationship to this great eschatological event, yet he uses "Day of the Lord" in 5:1–5 (a judgment context) because of the reference to *unbelievers* and their relationship to this eschatological event. He says this event will overtake them as a "thief in the night" (cf. 5:2–3). However, believers are of the "day" and not in darkness and will not be surprised when the event occurs. Nevertheless they should maintain spiritual alertness in view of the imminent and sudden nature of the event (cf. 5:6). Cf. "The Literary and Theological Unity of 1 Thessalonians 4:13–5:11" (unpublished M.A. thesis; Texas Christian University: May, 1983); a shortened form was presented under the same title to the Southwest Regional Meeting of the Society of Biblical Literature, Dallas, Texas, March 1983; see further John A. Sproule, "An Exegetical Defense of Pretribulationism" (unpublished Th.D. dissertation; Grace Theological Seminary: May, 1981) 144–54; he also argues for the literary and theological unity of this entire eschatological discourse. He makes the important observation, particularly in light of the pretribulationist versus posttribulationist debate, that many come to this passage with the assumption that Paul's eschatology is refined. He writes, "Paul had no refined eschatology. Nowhere does Paul differentiate between two aspects of the Lord's second coming; however, that neither disproves pretribulationism any more than it proves posttribulationism. The modern mistake is to impose the refined eschatological thinking and methodology of the twentieth century back *into* the Scriptural data. . . . Other considerations, such as later revelation (e.g., Rev 3:10) or contextual evidence, must be appealed to in order to make differentiations" (pp. 144–45). The general nature of Pauline eschatology, particularly in 4:13–5:11, seems to be overlooked by both Edgar ("The Meaning of 'Sleep,'" 349) and Hodges ("The Rapture in 1 Thessalonians 5:1–11," 76) who suggest that objections to their understanding of 1 Thess 5:10 are frequently based on a posttribulationist view of eschatology. However, that is beside the point if one understands Paul's description in 1 Thess 4:13–5:11 as a single eschatological event portrayed from two perspectives. For further discussion on the general nature of Pauline eschatology, see H. A. A. Kennedy, *St. Paul's Conceptions of the Last Things* (London: Hodder and

(cf. 5:2). Therefore, it is important for the believer to be spiritually alert as he or she anticipates its arrival.¹⁸ Paul describes the believer's ethical responsibility in 5:6 through the use of three hortatory subjunctives: *μὴ καθεύδωμεν . . . γρηγορῶμεν . . . νήφωμεν* / 'let us not sleep . . . let us be alert . . . let us be sober'. He also repeats *νήφωμεν* in v 8 with the sense of "let us be vigilant." In the context Paul desires that these believers not become spiritually insensible but be morally upright and maintain spiritual alertness. Why? Because the Parousia is both imminent and sudden in its appearance. Thus to come down to v 10 and render *καθεύδω* as "spiritual insensibility" would negate everything Paul has said in vv 6, 8. If one did give *καθεύδω* such a nuance, a paraphrase of v 10 might be, "although I desire you to maintain spiritual alertness in view of the imminent Parousia, Jesus died so that whether or not we are spiritually alert, we might still live with him." The weakening of the previous series of hortatory subjunctives is obvious. Bruce draws a similar conclusion when he writes, "It is ludicrous to suppose that the writers mean, 'Whether you live like sons of light or like sons of darkness, it will make little difference: you will be all right in the end.'"¹⁹ Edgar recognizes this to be a problem, yet argues that the focus of v 10 is not on the issue of vigilance but the fact that the believer's hope depends on Christ's death, not on watchfulness.²⁰ Hodges likewise says, "the apostle felt that the best way to stimulate a watchful spirit was to show that 'the hope of deliverance' could not be forfeited even by the believer's failure to watch for it."²¹ I do not for one moment question the fact that a genuine believer's hope is secure regardless of his watchfulness. However, I seriously doubt that is the meaning of v 10 in light of the preceding context.²² If Hodges is correct, why did Paul even give the series of ethical injunctions in vv 6 and 8? If the *best way* to motivate one to spiritual alertness is to show that his or her hope of deliverance could not be forfeited by a failure to watch, why then did not Paul begin v 6 with such a theological assertion? The reason is because the

Stoughton, 1904); and W. Baird, "Pauline Eschatology in Hermeneutical Perspective," *NTS* 17 (1970-71) 312-27.

¹⁸Paul introduces 1 Thess 5:6 with the strong inferential *ἀρα οὖν*; thus he exhorts (imperative) the believers to live out what they are (indicative) by virtue of their identity with Christ, namely, sons of light.

¹⁹F. F. Bruce, *1 & 2 Thessalonians* (Word Biblical Commentary; Waco, Texas: Word, 1982) 114.

²⁰Edgar, "The Meaning of 'Sleep,'" 349.

²¹Hodges, "The Rapture in 1 Thessalonians 5:1-11," 76.

²²D. Edmond Hiebert (*The Thessalonian Epistles* [Chicago: Moody Press, 1971] 225-26) makes a similar evaluation when he writes, "while participation in the rapture will not be determined by any advanced spiritual attainments of believers but solely because of their union with Christ, that is not the point here."

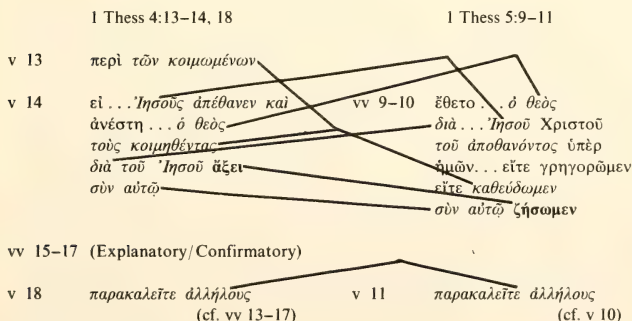
motivating factor for spiritual alertness is not that which Hodges suggests but is found in vv 2–5, namely, the imminent and sudden character of the Parousia of Jesus. This is clear from the ἄρα οὖν which introduces v 6. Paul draws the strong inference that since the Parousia is imminent and sudden the believer should not be spiritually insensible but morally alert and vigilant (cf. vv 6, 8).

Both Hodges and Edgar have overlooked the strong connection Paul makes between the coming Parousia/Day of the Lord and the exhortation to moral alertness. They also, it seems, overlook this same connection elsewhere in the epistle. The relationship between eschatology and ethics is quite clear in both 3:13 and 5:23. In both texts Paul prays that the Thessalonian believers might be "blameless" at the time of the Parousia.²³ The imminent and sudden nature of the Parousia is the motivating factor for "blameless" behavior. This emphasis throughout the book as well as in 5:6, 8 thus makes it inconceivable that Paul uses καθεύδω in 5:10 for "spiritual insensibility."

Structural and Literary Patterns

I have already pointed out that 1 Thess 4:13–5:11 is one literary and theological unit. One of the reasons for this conclusion is the presence of an *inclusio* between 4:13–14 and 5:9–10 (see Chart 1). These texts serve to bracket the entire eschatological discourse and contain several stylistic and semantic parallels.

Chart 1



²³The preposition ἐν is used in both texts to denote "the point of time when something occurs," cf. BAGD, 260; see also A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934) 586–87. The preposition ἐν is used similarly in the phrase ἐν τῇ παρουσίᾳ (1 Cor 15:23; 1 Thess 2:19; Phil 2:12; 1 John 2:28).

Although all the parallels do not exhibit identical order and form, their semantic equivalence throughout strongly argues for intentional parallelism. In each passage the resurrection of the believing dead is connected to the death of Christ. Each text stresses the believer's presence "with Christ" (σύν αὐτῷ). Each text asserts that Jesus is the intermediate agent through whom God performs the action (διὰ . . . Ἰησοῦ). Also God is the author of both actions (ὁ θεὸς ἄξει and ὁ θεὸς ἔθετο). Furthermore, in vv 13–17 the major problem is the relation of the dead to the Parousia, i.e., vv 13–14 give the essential assertion, followed by an explanation in vv 15–17. Then v 18 follows with an exhortation "to comfort one another." In the same manner, 1 Thess 5:9–10 reiterates the same promise of 4:13–17, i.e., the believer will live with Christ even if he or she has died prior to the Parousia, and then v 11 follows with a corresponding exhortation "to comfort one another."

These parallels offer good reason for taking Paul's use of καθεύδω in 5:10 in the same way as his use of κοιμάω in 4:13–14, namely, a reference to those over whom the Thessalonian believers are grieving. In essence, Paul returns to his initial parenetic concern which he began in 4:13.²⁴ In 5:10 he answers the same question addressed in 4:13–17: does the one who dies in the Lord suffer any disadvantage at the Parousia? Paul answers that question in 4:13–17 with a resounding "no." He also answers it in 5:10 by assuring the Thessalonian believers that whether they live or whether they die, they would live with the Lord at his return.

The Majority Opinion

Although the "majority" opinion does not prove my conclusion regarding the meaning of καθεύδω in 5:10, it cannot simply be dismissed as inconsequential that the majority of lexicographers and commentators support the conclusion that καθεύδω is a reference to physical death.²⁵ Furthermore, when one surveys those who hold such

²⁴Cf. Ellingworth and Nida, *Paul's Letters to the Thessalonians*, 114; regarding Paul's use of καθεύδω for "death" in 5:10, they write, "In this way he brings us back to 4:13." Although they do not use the word, they support some kind of *inclusio* between 4:13 and 5:10.

²⁵John W. Bailey, "The First and Second Epistles to the Thessalonians," (*IB*; 12 vols.; Nashville: Abingdon, 1956) 11. 310; Ernest Best, *A Commentary on the First and Second Epistle to the Thessalonians* (New York: Harper and Row, 1972) 218–19; Bruce, *1 & 2 Thessalonians*, 114–15; Charles J. Ellicott, *Saint Paul's Epistle to the Thessalonians* (London: Longman, 1880) 85; Ellingworth and Nida, *Paul's Letters to the Thessalonians*, 114; George G. Findlay, *The Epistles to the Thessalonians* (Cambridge: Cambridge University, 1891) 114; James E. Frame, *A Critical and Exegetical Commentary on the Epistles to the Thessalonians* (ICC; Edinburgh: Clark, reprint 1975) 190; Hiebert, *The Thessalonian Epistles*, 225–26; W. Kelly, *The Epistles*

a position it is evident that they have not ignored either the lexical data or the immediate context as both Edgar and Hodges imply.²⁶ Instead, after evaluating both the lexical and contextual data the conclusion is consistently drawn that the meaning of *καθεύδω* in 1 Thess 5:10 is "death." After evaluating the evidence inductively, I feel that on this issue the majority decision is correct. As a result, I also conclude that *γρηγορέω* in 5:10 should be interpreted metaphorically as "alive" in order to achieve balance semantically with *καθεύδω* in the grammatical construction.²⁷

CONCLUSION

The purpose of this article has been to reevaluate the meaning of *καθεύδω* in 1 Thess 5:10. While the majority of commentators support the meaning of "death" a few recent interpreters have taken the verb to mean "spiritual insensibility." Indeed, the immediate context may suggest this, but the lexical, contextual, and literary evidence presented here argues strongly for taking *καθεύδω* as a metaphor for death. This means that Paul is returning to the issue which is behind the entire eschatological discourse beginning in 4:13, namely, the future

of Paul the Apostle to the Thessalonians (London: Hammond, 1953) 62; R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon* (Minneapolis: Augsburg, 1937) 351; Marshall, *1 and 2 Thessalonians*, 141; George Milligan, *Saint Paul's Epistles to the Thessalonians* (Grand Rapids: Eerdmans, 1952) 70; James Moffatt, "The First and Second Epistles of Paul the Apostle to the Thessalonians," (*The Expositor's Greek Testament*; 5 vols.; Grand Rapids: Eerdmans, reprint 1979) 4. 40; Leon Morris, *The First and Second Epistles to the Thessalonians* (Grand Rapids: Eerdmans, 1952) 187; and William Neil, *The Epistle of Paul to the Thessalonians* (New York: Harper and Brothers, 1950) 109; see also G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (Edinburgh: Clark, 1937) 223; BAGD, 388; A. Oepke, "*καθεύδω*" *TDNT* 3 (1965) 436; L. Coenen, "Sleep," *NIDNTT*, 1. 443; J. H. Thayer, *Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan, reprint 1962) 313.

²⁶Edgar, "The Meaning of 'Sleep'," 345; and Hodges, "The Rapture in 1 Thessalonians 5:1-11," 76.

²⁷BAGD, 167; Baker, as previously noted (cf. n 15), cites the instance of *γρηγορέω* in 5:10 as an example of "subconscious repetition." He argues (p. 10) that if Paul had taken a little more time to choose the more proper word, he would have used some form of *ζάω*, a word used by Paul elsewhere to speak of physical life as contrasted with physical death (cf. Rom 6:10; 7:2, 3; 14:7-9; 1 Cor 7:39; 2 Cor 1:8; 4:11; 6:9; 13:4; Phil 1:21, 22; 1 Thess 4:15-17; 2 Tim 4:1). However, while "subconscious repetition" may be a possible explanation of Paul's use of *γρηγορέω* in 5:10, other explanations are also possible such as an intentional word play with the preceding use of *γρηγορέω* in 5:6 or even the attempt to avoid a redundancy with *ζάω* in the last phrase of 5:10 which says, "*ἅμα σὺν αὐτῷ ζήσωμεν*." If this is the case, *γρηγορέω* would take on the nuance of "physical life" whereas *ζάω* would refer more to "eschatological life with Christ at the Parousia."

of one who has died in the Lord. In 1 Thess 5:9–10 Paul gives the same response as he did in 4:13–17. He states that whether a believer is alive or dies he will not experience disadvantage at the Parousia but will live with Christ. Then Paul exhorts the believers in 5:11 to do the same thing he stated in 4:18, “therefore comfort one another.”

A STUDY OF "MYSTERY" IN THE NEW TESTAMENT

GALEN W. WILEY

The word "mystery" as it occurs in ancient Greek and Semitic sources, as well as in the NT, refers to a secret which is only revealed to certain individuals. In the NT it is God who reveals the mystery and faithful believers who perceive it. Carnal believers and unbelievers are not able to understand the mystery. The mystery centers around the Lordship of Christ who is the Life of the church. Although the mystery is opposed by Satan, it will be fully known to all in the end.

* * *

INTRODUCTION

THE word "mystery" (μυστήριον) occurs twenty-eight times¹ in the NT. Although there are passing references to it in commentaries, technical studies on the background of the word in the Greek mystery religions and in the Semitic world, and a few Roman Catholic works which discuss the word, "there is no comprehensive monograph on μυστήριον."² The present study will not fill this gap, but hopefully it will stir interest and provoke further study.

THE MEANING OF THE WORD

The word μυστήριον can be translated "secret, secret rite, secret teaching, mystery." According to Bauer, it is used in the NT "to mean the secret thoughts, plans, and dispensations of God which are hidden from the human reason, as well as from all other comprehension below the divine level, and hence must be revealed to those for whom they are intended."³ However, to understand properly what this word meant in the early church it is necessary to explore its background.

¹The word occurs twenty-eight times if read in 1 Cor 2:1 with the support of p^{46vid} x* A C etc. However the reading μυστηριον has broader support in x² B D F G Ψ, the Majority text, etc.

²G. Bornkamm, "μυστήριον," *TDNT* 4 (1967) 802.

³BAGD, 530.

First, there has been much written about the similarities between the Greek mystery religions and the NT use of "mystery."⁴ The mystery religions had their roots in the Babylonian story of Ishtar and Tammuz.⁵ They spread throughout the Roman empire and played a significant role in the Greek world from the seventh century B.C. to the fourth century A.D.⁶ Though there were many differences among the various mystery cults, four similarities existed: 1) cultic rites were performed by a circle of devotees to portray and to share in the destinies of a god, 2) only the initiated were allowed knowledge of these sacred rites, 3) the devotees were promised salvation by the dispensing of cosmic life, and 4) a vow of silence was placed on all devotees prohibiting the sharing of any information or sacred rites with the non-initiated.⁷ Since Paul grew up in Tarsus and was exposed to the culture of his day, he probably knew about these mystery religions.⁸ However, because of his Jewish training under Gamaliel in Jerusalem (Acts 22:3) and because of his conversion and subsequent revelations from Christ himself (Gal 1:12), he would not have adapted the concepts of the mystery religions to his new Christian faith. The vast differences between these two systems preclude this possibility.⁹

A second major use of this word was in everyday conversation. It was used to speak of a "private secret not to be indulged even to a friend, family secrets," medical mysteries, and of other things "that no one can understand."¹⁰ In the philosophy of Plato and his followers, "the mysteries are not cultic actions but obscure and secret doctrines whose hidden wisdom may be understood only by those capable of knowledge."¹¹ The purpose of such philosophy was not to conceal the secrets as did the cults, but to guide people to understand them in their "symbolical appearance or concealment."¹²

However, to appreciate Paul's understanding of "mystery," the word must be seen as it was used in Jewish contexts.¹³ Μυστήριον is

⁴For studies on these similarities, see Bornkamm, "μυστήριον," 4. 803-8; Richard Reitzenstein, *Hellenistic Mystery Religions: Their Basic Ideas and Significance* (Pittsburg: Pickwick, 1978); and Henry C. Sheldon, *The Mystery Religions and the New Testament* (New York: Abingdon, 1918).

⁵Sheldon, *Mystery Religions*, 21.

⁶Bornkamm, "μυστήριον," 4. 803.

⁷Ibid., 803-8.

⁸Reitzenstein, *Hellenistic Mystery Religion*, 88.

⁹See Sheldon, *Mystery Religions*, 64-70, 155, for a discussion of differences and his conclusion that there was no adapting from the one to the other.

¹⁰Bornkamm, "μυστήριον," 810-11.

¹¹Ibid., 808.

¹²Ibid., 809.

¹³For studies on this, see *ibid.*, 4. 813-17; Raymond E. Brown, *The Semitic Background of the New Testament* (Philadelphia: Fortress, 1968); and Joseph A. Robinson, *St. Paul's Epistle to the Ephesians* (London: MacMillan & Co., 1904) 234-40.

not used by the LXX to translate any Hebrew word in the canonical books of the OT.¹⁴ However, it is used eight times in Daniel (2:18, 19, 27, 28, 29, 30, 47, 47) to translate the Aramaic word סֵת / 'secret'¹⁵ in reference to Nebuchadnezzar's dream and Daniel's interpretation of it.¹⁶ It is God "who reveals mysteries, and has made known . . . what will take place in the latter days" (Dan 2:28).¹⁷ The Hebrew word, סֹדֶר / 'council, counsel, secret counsel'¹⁸ (used twenty-two times in the OT) gives an important background to the biblical concept of mystery. The word is used in the OT of a heavenly council composed of an assembly of angels presided over by Yahweh (e.g., Gen 1:26; Job 1:6-12; Ps 82:1) or to the "secrets or mysteries" that were decided at these heavenly councils. Prophets were allowed to "see" these heavenly assemblies and the decisions rendered there (see, e.g., 1 Kgs 22:19-22; Job 15:8; Isa 6:1-13; Jer 23:18, 22; Amos 3:7; Zech 3:1).¹⁹ Thus, the OT refers to a concept of "mystery" as divine secrets that can be known and understood only if God reveals them to his people through a prophet.

Furthermore, Jewish apocalyptic writings in the intertestamental period made extensive use of this concept of "mystery" both for secular uses and also for divine mysteries as "hidden realities which are prepared (Eth. En. 9:6) and kept in heaven, and disclosed and shown to the enraptured seer as he wanders through the heavenly spheres under the guidance of an angel."²⁰ It is also significant that in the Qumran literature of the first century B.C. the idea of "mysteries" plays an important role both in the mysteries of divine providence and also in the particular interpretation of the law developed by the community.²¹ After his study of Jewish literature prior to the NT, Raymond Brown concluded that there are "from the Semitic world good parallels in thought and word for virtually every facet of the NT use of mystery. . . . Paul and the NT writers could have written everything they did about *mysterion* whether or not they ever encountered the pagan mystery religions."²²

The concepts of "mystery" as used in these sources are more or less similar to the NT use of μυστήριον to speak of divine secrets that are known only to God and to those to whom he chooses to reveal them. Apart from God's revelation, it would be impossible for human

¹⁴Robinson, *Ephesians*, 234.

¹⁵BDB, 1112.

¹⁶Robinson, *Ephesians*, 234.

¹⁷NASB. Later translations are the author's.

¹⁸BDB, 691.

¹⁹Brown, *Semitic Background*, 2-6.

²⁰Bornkamm, "μυστήριον," 4. 815.

²¹Brown, *Semitic Background*, 22-28.

²²Brown, *Semitic Background*, 69.

beings to comprehend any of God's mysteries. With this preliminary understanding of the word, it is now possible to explore the NT use of the word.

THE MYSTERY RESERVED

When Christ first alluded to the mystery in his kingdom parables (Matt 13:11), he said he was proclaiming "things hidden since the foundation of the world" (Matt 13:35). Paul said that the mystery had been "kept secret from long ages past" (Rom 16:25; cf. 1 Cor 2:7; Eph 3:5, 9; Col 1:26). The mystery may have been obliquely alluded to in the OT, but there were no clear statements or prophecies regarding it. It could not be known naturally and was kept secret since the foundation of the world until finally revealed by God in NT times.

THE MYSTERY REVEALED

The primary revelation of the mystery came through the apostles and prophets. However, it was Jesus who first spoke of the mystery in a series of parables recorded in Matthew 13, Mark 4, and Luke 8. Jesus intentionally presented the mystery in parabolic form so that only the disciples (and possibly other true believers) would understand (Matt 13:10–11, 13, 34–35).

But it was through Paul and the other early apostles and prophets that God fully revealed the mystery. Paul wrote to the Romans of a mystery that "had now been made manifest" (Rom 16:26). In Ephesians Paul referred to the fact that "the mystery has been made known to me by revelation" (3:3) and that it "now has been revealed to His holy apostles and prophets by the Spirit" (3:5). In Col 1:26 Paul declared that this hidden mystery "has now been revealed to His saints." In one sense Paul felt a unique burden as the servant entrusted to proclaim the mystery (1 Cor 4:1; Eph 3:2–9; 6:19–20; Col 4:3–4), but yet he also realized that the mystery had also been revealed to other apostles and prophets. In fact, in 1 Cor 2:6–16 Paul included the Corinthian believers with himself as those who had received the Spirit of God so that they all might know the mysterious things freely revealed by God²³ (cf. Eph 3:5).

²³It is debatable whether Paul is including the Corinthian believers with himself in this passage. Some suggest Paul is referring only to himself and other apostles and prophets. However, I believe that Paul is referring to all believers, not just a select group, because of the way Paul uses the first person singular to speak of himself (1:10, 11, 12, 14, 15, 16, 17; 2:1, 2, 3, 4, 5), second person plural to refer to the Corinthians (1:3, 4, 5, 6, 7, 8, 10, 11, 12, 14, 26, 30; 2:1, 2, 3, 5), and first person plural to include both the Corinthians and himself (1:2, 3, 9, 10, 18, 23, 30; 2:6, 7, 9, 10, 12, 13, 16). Paul in chap. 3 then returns again to first person singular and second person plural to

There are several important conclusions to draw from these passages. First, by the time that Paul was writing, the mystery had already been revealed. Second, God has uniquely revealed his mystery to his apostles and prophets and through them to his saints. The world cannot understand the mystery because it can only be discerned with the help of the Spirit (1 Cor 2:14). A third conclusion is that although some may possess a special role of revealing the truths of the mystery, knowledge of those truths is equally available to *all* who possess God's Holy Spirit—knowledge of the mystery is not the exclusive property of the clergy.

THE MYSTERY RECEIVED

Even though the mystery has been revealed to the NT church through the apostles and prophets, it nevertheless remains somewhat *mysterious*. This is because some "hear and understand" while others do not.

In Matt 13:10–17 Jesus chose to introduce the previously hidden mystery of the kingdom (13:11, 35) in a manner which bewildered even his disciples (13:10). He said that he was speaking in parables so that the multitudes could not understand what he was teaching his disciples. Therefore, in the first NT revelation of the mystery, Jesus taught that it was mysterious not only because it was never revealed before but also because it could be understood only by those to whom the Father revealed it.

Paul also spoke of this principle in Rom 11:25 when he discussed the mystery of Israel. In Romans 9–11 Paul described various aspects of the mystery including the partial hardening of Israel, the grafting in of the Gentiles, and the ultimate salvation of Israel when the fullness of the Gentiles has come in (11:25). However, Paul presented this mystery with a warning—"in order that you may not be wise in your own estimation." If God would cut off his own chosen people because they hardened their heart, how much more would he cut off a Gentile who would follow that same pattern (Rom 11:18–22)? The essential issue which divided those who stood and those who fell was faith in Jesus Christ. Those who try to achieve righteousness through the works of law will fall. But those who live by faith will discover true righteousness and will never be ashamed nor disappointed (Rom 9:30–10:4). The mystery divides both Jews and Gentiles into two groups—those who receive Christ by faith and those who do not receive him.

distinguish himself from the Corinthians (3:1, 2, 3, 4, 6, 10) then first plural to include himself with them (3:9–10).

Paul drew this distinction even further in 1 Cor 2:7 where he discussed the wisdom of God that is contained in the "mystery which has been hidden, which God predestined before the ages to our glory." In this context he distinguished between the believer who has received this mystery/wisdom (2:9-13, 15-16) and the natural man or unbeliever who cannot receive or know it (2:14). But he also distinguished between the mature believer (2:6) and the carnal believer (3:1-4). Every believer has received the mystery because he has received the Holy Spirit. However, all believers do not respond to the mystery with complete devotion. Paul said in 2:6-7 that "we speak wisdom among the *mature*." The word "mature" (τελείος) is used consistently in the NT of those who are spiritually grown up, no longer spiritual infants tossed back and forth all the time.²⁴ Among them Paul could go beyond the basic gospel of "Jesus Christ and Him crucified" (1 Cor 2:2) and beyond the "beginning of the doctrine of Christ" (Heb 6:1). He could lead them by the help of the Spirit to develop the very mind of Christ (2:16). In contrast, Paul had to keep feeding the carnal believers at Corinth the "milk" of the Word (not the "meat") because they were spiritual babies (1 Cor 3:1-4). So in this passage Paul delineates three groups in relation to the mystery: 1) the natural man who *does not* and *cannot* receive nor understand the mystery of God, 2) the carnal believer who *can* understand the mystery but *will not* because he still desires to live by the flesh in the ways of men, and 3) the mature believer who *can* and *does* understand the mystery wisdom of God, being instructed by the Holy Spirit.

It may be concluded from these passages that certain aspects of NT revelation remain mysterious to all but those who receive them by faith and humbly apply them in their lives. Therefore, in understanding "mystery" in the NT it is necessary to note not only the element of something hidden in the mind of God and thus unknowable until God reveals it but also the element that it remains hidden to those who refuse to yield themselves in faith to Jesus Christ. This is a very sobering reality. There was a whole generation of Jews in the day of Christ who knew the Scriptures, but their hearts were so hard that they completely missed the mystery and crucified the Messiah. God cut them off in spite of their desire to be obedient to the law. Even so today there are millions on their way to hell in spite of their good works and their obedience to their church. Though they have read the Bible and heard countless messages, they have missed the NT mystery of salvation through faith in Jesus Christ as Lord and Savior. Equally sobering is the realization that even believers who possess the full potential of knowing the mystery of God sometimes live devoid

²⁴E.g., Matt 5:48; Eph 4:13; Phil 3:15; Col 1:28; 4:12; Heb 5:14; Jas 1:4; 3:2.

of its glory at work in their lives. God has given the mystery for glory and enjoyment. But it is an individual choice whether or not to receive it. God is sovereign, and he has ordained to give it only to those who receive it in his way.

THE MYSTERY REVIEWED

The twenty-eight passages that employ the word "mystery" use the word in a complex manner. Sometimes one particular truth is in view, but at other times many truths are included. Sometimes the emphasis is upon doctrine, but at other times great truths of Christian living are stressed.

In many ways the NT mystery seems to focus on one particular subject: the person and work of Jesus Christ. However, the focus is not on his coming to be the Jewish Messiah, for that was clearly prophesied and expected. Neither does it focus on the salvation of the Gentiles, for that too was clearly prophesied according to Paul.²⁵ Rather the focus of the NT mystery seems to be that this Jesus is not only Messiah and Savior, but that he is also Lord and the only life for both Jews and Gentiles. The NT mystery that caused the Jewish nation to stumble and that still causes so many to stumble is twofold: 1) that Jesus Christ is not only man but also God who is now exalted as Lord of the universe and 2) that the only way of salvation and life is faith in Jesus Christ as our life. These two NT truths were not revealed in the OT and constitute the dividing line between eternal life and eternal death in the matter of salvation and between spiritual victory and spiritual defeat in the matter of the Christian life.

The two passages that define this mystery most clearly are Eph 1:9–10 and Col 1:26–2:3. In Eph 1:9–10 Paul declared that the mystery of God's will is that all things are to be brought together under the headship of Christ. God has now seated Christ in the heavenlies at his own right hand and put all things under his feet (Eph 1:19–23). Christ has now been crowned as Lord of all and someday he will exercise that Lordship and destroy all who resist his sovereign rule. Yet presently he is patiently allowing mankind to bow voluntarily before himself as Lord and thus become a part of his eternal kingdom.²⁶

In Col 1:26–2:3 Paul summarizes the mystery simply as "Christ in you, the hope of glory" (1:27) and then simply as "Christ, in whom all the treasures of wisdom and knowledge are hidden" (2:2–3). It is in Christ that believers are perfected (1:28); it is by his power that

²⁵See, e.g., Acts 15:13–18; Rom 9:24–29; 10:19–20.

²⁶For other passages on the Lordship of Christ see Acts 2:32–36; Rom 10:9–10; 1 Cor 12:3; 15:24–28; Phil 2:9–11; Col 1:14–20; Heb 1:1–14; 2:5–8; Rev 11:15–19; 19:11–21; 20:1–15; 22:1, 3, 5.

they serve (1:29); it is by faith in him that they walk (2:5-7), and it is in him that they have been made complete (2:10). Put simply, salvation is all a work of Jesus Christ who is the head of all rule and authority. The believer's hope of glory is all in Jesus and through his life in us. The "mystery" of the Christian life is that Christ empowers and works in and through believers as they live by faith and obedience.²⁷ All of this was kept hidden in the OT. Thus, it may be concluded that the best definition of the NT mystery is that Jesus Christ is now exalted both as Lord of all and also as the believer's only Life.

However, though the focus of the mystery is Christ, there are many facets of that mystery that all blend together to comprise its fullness. Matt 13:11 and the parallels speak of the mysteries of the kingdom, but the focus is on the King and the various ways people will respond to Jesus Christ as their Lord and Life. Rom 11:25 speaks of the mystery of God's temporary rejection and future restoration of Israel, but the basis of both is again on how they respond to Jesus Christ, the stumblingstone and rock of offense (Rom 9:32-33). Rom 16:25-26 simply refers to the mystery without definition (but cf. 11:25) and lists it as part of the basis upon which God is able to establish believers. 1 Cor 2:1, 7 describes the mystery as the wisdom of God contrasted with the wisdom of men. Paul further describes the wisdom of God as Jesus Christ and him crucified (1:23-25, 30; 2:1-5). In 1 Cor 4:1; 13:2; 14:2 Paul refers to his responsibility to administer and the Corinthians' ability to understand and communicate the mystery. 1 Cor 15:51 introduces the mystery of future resurrection with an eternal body, but again the basis of this blessed hope is the resurrection, exaltation, and present ministry of Christ.

Mystery is repeatedly mentioned in Ephesians and Colossians. Eph 1:9-10 describes the mystery of God's will as the absolute Lordship of Christ. Eph 3:3, 4, and 9 emphasize the salvation of the Gentiles, and especially the fact that now both Jews and Gentiles are saved by faith in Jesus Christ and become fellow members of his body (cf. Eph 2:4-22). The salvation of the Gentiles was known from OT Scripture (cf. Matt 4:14-16; Luke 2:30-32; Acts 15:13-18; Rom 9:24-29; 10:18-21; 15:8-12), so Gentile salvation in itself would not be the mystery "which has been hidden from the ages in God" (Eph 3:9). Rather the mystery is that now all nations are invited alike to share equally in God's grace through Jesus Christ as their Lord and Life. Eph 5:32 describes the mystery of the union of Christ and the church as similar to the one-flesh union of husband and wife. Here it is seen again that the life of the church is totally based in his life, "for we are

²⁷For other passages on the Life of Christ see John 15:1-16; Romans 6-8; Gal 2:16-5:26; Eph 4:7-16; Phil 3:1-15; Col 3:1-17; Heb 4:9-11.

members of His body" (Eph 5:30). Col 1:26–27; 2:2 clearly present the mystery as the person and work of Christ as the only basis for the believer's life. In Eph 6:19 and Col 4:3 Paul speaks of the "mystery of the gospel" and "the mystery of Christ" as the basis of his whole ministry and proclamation (content in both places would have been defined by the earlier references in Eph 1:9–10; Col 1:26–27 and 2:2).

In the pastoral epistles mystery becomes an object of faith and the substance of true godliness. 1 Tim 3:9 demands that deacons must hold "the mystery of the faith in a pure conscience." In 3:16 Paul says true godliness is produced by the great mystery. This mystery concerns the person and work of Christ, "who was revealed in flesh, justified in Spirit, seen by angels, proclaimed among nations, believed on in world, and taken up in glory."

Mystery also occurs in the book of Revelation. Rev 1:20 pictures the mystery of Christ standing among his churches which are troubled, persecuted, or seemingly self-sufficient. Each church receives counsel from him who is its Head and Life. Rev 10:7 describes a time when "the mystery of God shall be finished." Evidently this is when Christ will return and establish his kingdom.

The common thread that links all these passages together is the person and work of Jesus Christ. In particular his exaltation to be Lord of all is emphasized as the only basis for spiritual life and victory. Though there are many facets, the mystery is one.

It is also important to realize that though mystery emphasizes doctrine, it also presents profound truths for Christian living. The mystery can be understood only by those who receive it by faith and apply it in their lives. In one sense even the demons can know and "believe" these facts about Jesus Christ (Jas 2:19). Even so there are many today who recognize that Jesus is Lord, yet they refuse to bow the knee and personally accept him as Lord. But there is also the danger that a person could truly receive Jesus Christ as his Lord but continue to live a shallow, carnal life. In fact, this may be one of the greatest dangers in the church today.²⁸ Though the mystery contains simple truths that "everybody knows," it also demands a lifestyle which is consistent with its truths.

This much can be concluded about the mystery. First, everything about it focuses on the person and the work of Jesus Christ, in particular on his Lordship and his being the very Life of the believer. These truths were not revealed in the OT. Second, though these truths seem simple and basic, they are the foundation of the Christian life. They challenge every believer regardless of his level of maturity. Jesus Christ must really be Lord of all in our attitudes, relationships, words,

²⁸See Matt 7:24–27; James 1:22–26; 2:14–26 for particular warnings on this danger.

ethical decisions, and thoughts. If He is not Lord over all of one's life, there is still much more to learn concerning the mystery of Jesus Christ.

THE MYSTERY RESISTED

Once the mystery is clearly identified as the very will of him who works all things after his own counsel (Eph 1:9, 11), it should come as no surprise that Satan opposes the mystery and any who would seek to live it. Jesus taught this in the parable of the soils (Matt 13:3-9, 18-23). Paul said in 1 Cor 2:6-8 that Satan so manipulated the rulers of this world that they crucified Jesus Christ, the Lord of glory, because they did not know the mystery. In Eph 6:19-20 and Col 4:3-4 Paul viewed his imprisonment as a direct result of Satan's opposition to his proclamation of the mystery. Satan is still resisting the proclamation of the mystery. He is still blinding the minds of unbelievers so that the gospel will remain hidden to them (2 Cor 4:3-4). He is still doing all he can to keep believers from bowing fully before Jesus as Lord and from living in the fullness of His life.

At the time of the end when Jesus Christ is about ready to assume his full Lordship over the earth, Satan will expose a masterpiece of deception, a counterfeit mystery. According to 2 Thess 2:1-12, Satan will empower the antichrist to lead one final world rebellion against God and Jesus Christ as Lord. This "man of lawlessness" who will lead the world in rebellion against God will be the embodiment of the "mystery of lawlessness" (2:7). This counterfeit is already at work in the present age but it will culminate then. God's mystery requires absolute submission to Jesus Christ as Lord and Life. Satan's mystery is absolute lawlessness against that rule and that life. Rev 17:5, 7 indicates that the antichrist will unite with the false religious system of that day. The union is symbolically called "the mystery of the woman and the beast that carried her" (v 7). This counterfeits the biblical picture of Christ and the church as husband and wife (Eph 5:32).

One may conclude from this that the more one seeks to understand and apply the NT mystery, the more he should expect Satanic opposition and attack (e.g. Eph 6:10-12). Unbelievers and carnal believers will not experience such Satanic opposition. Satanic opposition may be disguised as doubts, fears, or temptations. It may come as open persecution. It may subtly come as exciting opportunities and busy schedules which may be misused. One thing is certain—opposition will come. But God is "able to establish us . . . according to the revelation of the mystery" (Rom 16:25).

THE MYSTERY RESOLVED

The same Jesus who introduced the NT mystery in his parables of the kingdom also revealed to John that the day would come when

the mystery would finally be resolved and finished. Rev 10:7 indicates that there will be a day when "the mystery of God is finished." This will occur during the days of the voice of the seventh angel. Rev 11:15 indicates that the voices in heaven will then say, "The kingdom of the world has become that of our Lord and His Christ, and He shall reign forever and ever." Thus the mysteriousness of the mystery will be removed at the end of the tribulation, when Christ shall return, defeat his enemies, and establish his perfect kingdom as "King of kings and Lord of lords" (Rev 19:16). Then the mystery will be visible to all. All will see and acknowledge Jesus Christ as Lord and Life, or they will be cut off and removed. The mysterious element will be removed, and the full reality will be revealed and realized. Then Christ will be Lord and Life of all men. Though there will be a brief rebellion at the end of this thousand-year earthly kingdom (Rev 20:11-13), there will be a final battle when Christ will remove all evil from the earth. He will cast Satan, his demons, all unbelievers, and death and hell into the lake of fire for eternal punishment (Rev 20:10, 14). Then there will be a new heaven and a new earth where the Father and the Son will rule forever (Rev 22:1, 3, 5). Thus the resolution or completion of the mystery will come.

CONCLUSION

It is fitting to conclude with the mystery of Christ among the churches (Rev 1:20). Jesus' analysis of the church at Laodicea is especially relevant. He described a church which claimed great wealth and self-sufficiency. In many ways this description fits the affluent, educated, program-oriented church of the twentieth century in America. But yet as Jesus analyzed the Laodicean church, he saw past all the glory and glitter to a church that on the inside was truly hurting, "wretched and pitiable and poor and blind and naked" (Rev 3:17). It sickened him to see a church with such great potential so totally self-deceived and devoid of real power. Though the church still confessed the doctrinal content of the mystery, its power and reality were lacking in daily life. Possibly much of the church today in America is in a similar situation.

To the Laodiceans and to the church in America Christ counseled, "Buy of Me gold that has been purified by fire in order that you may be rich, and white garments in order that you may clothe yourself and the shame of your nakedness may not appear, and eyesalve to anoint your eyes in order that you may see" (Rev 3:18). The greatest need of the church is not bigger buildings, fatter budgets, sharper programs, or better preachers. It is simply a rediscovery of the riches that are ours when we bow totally before Jesus as Lord and then rise to live the fulness of his life in the power of the Holy Spirit. It is his riches,

his righteousness, and his wisdom that is needed. Then the buildings, the budgets, the programs, and the pastors will burst forth with life and power. "He that has an ear, let him hear what the Spirit is saying to the churches" (Rev 3:21).

ARE SEMINARIES PREPARING PROSPECTIVE PASTORS TO PREACH THE WORD OF GOD?

NICKOLAS KURTANECK

There is an acute crisis for preaching today, due in part to a fragmentizing of Christian ministry into various specialized professions without the integrating input of theological training. Preparation for pulpit ministry should be a high priority in the design of seminary curriculums. Training for such ministry must cultivate a theistic mentality, a correct methodology, and a balanced motivation.

* * *

INTRODUCTION

ARE seminaries preparing prospective pastors to preach the Word of God? I believe that valid criticism has been leveled against contemporary preaching. Since theological seminaries are the primary agencies for training ministerial students, they must bear the brunt of this criticism and take steps to correct the problem.

Several preliminary comments are in order. First, my concern is with evangelical seminaries. The evangelical community looks to these schools to provide the education essential for the task of preaching the Word of God (cf. 2 Tim 4:2). It must be insisted, however, that mere academic training cannot guarantee proper preaching of the Word of God. Preaching the Word is more than simply learning the technique of sermon preparation in a homiletics class. While the skill of communication can be taught in class, effective preaching depends upon the work of the Holy Spirit. Sittler evidently had this in mind when he wrote, "the expectation must not be cherished that, save for the modest and obvious instruction about voice, pace, organization, and such matters, preaching as a lively art of the church can be taught at all. . . . Disciplines correlative to preaching can be taught, but preaching as an act of witness cannot be taught."¹ Therefore,

¹Joseph Sittler, *The Anguish of Preaching* (Philadelphia: Fortress, 1966) 7.

evangelical seminaries must offer an academic program that has the potential to cultivate a profound reverence for preaching in the power of the Holy Spirit. Such reverence may be cultivated by a curriculum centered around the Bible and Christ.

It is my hope that this essay will stimulate further study on the place of preaching in the evangelical seminary. Areas for research may be in constructive criticism of the pulpit ministry, the priority of the pulpit ministry in the local church setting, and the training for the pulpit ministry.

CRITICISM OF THE PULPIT MINISTRY

Sittler states, "Preaching is in trouble everywhere."² He adds, "Of course preaching is in trouble. Whence did we ever manufacture the assumption that it was ever to be anything but trouble?"³ Preaching has seldom experienced the luxury of praise. This fact has been well-documented by numerous books related to the subject of preaching. Fant underscores this point by noting that no generation of preachers has escaped criticism, for even during the so-called Golden Age of Preaching when Liddon, Spurgeon, Parker, Beecher, MacLaren and Brooks were at the height of their careers, Mahaffy wrote *The Decay of Preaching* in 1882.⁴ Fant concludes, "every aspect of preaching is under attack today just as it always has been from the beginning. . . . No age of pulpit proclamation has ever escaped heavy criticism."⁵

However, the current crisis in the pulpit ministry is particularly acute.⁶ Kaiser comments,

It is no secret that Christ's Church is not at all in good health in many places of the world. She has been languishing because she has been fed, as the current line has it, "junk food"; all kinds of artificial preservatives and all sorts of unnatural substitutes have been served up to her. As a result, theological and Biblical malnutrition has afflicted the very generation that has taken such giant steps to make sure its physical health is not damaged by using foods or products that are carcinogenic or otherwise harmful to their physical bodies. Simultaneously a worldwide spiritual famine resulting from the absence of any genuine publi-

²Ibid., 26.

³Ibid., 27.

⁴Clyde E. Fant, *Preaching for Today* (Philadelphia: Fortress, 1966) 5.

⁵Ibid., 9.

⁶Cf. Chevis F. Horne, *Crisis in the Pulpit* (Grand Rapids: Baker, 1975) 15: "the present crisis may be the most serious preaching has had to face in the whole history of the church."

cation of the Word of God (Amos 8:11) continues to run wild and almost unabated in most quarters of the Church.⁷

The crisis is real; nevertheless as Fant said, one must be careful "to make sure [preaching] is in trouble for the right reasons."⁸ Criticism of the church and the pulpit ministry by unbelievers is to be expected. It is the criticism from within the church that is the real concern. As Craddock states,

The alarm felt by those of us still concerned about preaching is not a response solely to the noise outside in the street where public disfavor and ridicule have been heaped upon the pulpit. . . . More disturbing has been the nature and character of those who have been witnesses for the prosecution. Increasingly, the brows that frown upon the pulpit are not only intelligent, but often theologically informed, and quite often deeply concerned about the Christian mission.⁹

He goes on to say,

the major cause for alarm is not the broadside from the public, nor the sniping from classroom sharpshooters, but the increasing number who are going AWOL from the pulpit. Some of these men move into forms of the ministry that carry no expectation of a sermon, or out of the ministry altogether. In addition, there are countless others who continue to preach, not because they regard it as an effective instrument of the church but because of the combined force of professional momentum and congregational demand. . . . It is the opinion of many concerned Christians, some who give the sermon and some who hear it, that preaching is an anachronism.¹⁰

Craddock focuses attention on the seminaries in his examination of the problem. He notes that some seminaries offer little work in homiletics and that there is, "in some quarters, a serious reexamination of the wisdom of having instruction in preaching as a separate curriculum item" because "preaching so taught has its form defined not by the content of the Gospel nor the nature of Christian faith but by Greek rhetoric."¹¹

This last point is worth noting, for the crisis is not merely over preaching, but rather over *the preaching of the Word*. Will preaching

⁷Walter C. Kaiser, *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981) 7-8.

⁸Fant, *Preaching for Today*, 10.

⁹Fred B. Craddock, *As One Without Authority* (Enid: Phillip University, 1975) 1-2.

¹⁰*Ibid.*, 2.

¹¹*Ibid.*, 3.

survive the humanistic influences which press pastors to moderate and compromise the biblical message? Should preachers accommodate preaching to fit the model of Lifton's "Protean man," who like the Greek god Proteus alter their shape to conform to any situation?¹² Evangelical seminaries need to shoulder the responsibility of seeing that these questions are answered properly. However, there is doubt as to whether the seminaries are doing the job. Guelich, writing in sympathy with Ladd's convictions, states,

the primary task of the pastor is to be a minister of the Word. I am also convinced that such a ministry is what the church is in desperate need of today. Rather than preparing men and women to be ministers of the church, ministers of youth, ministers of counseling, ministers of outreach, and even ministers of Christian education, as indispensable as these all are, the primary task of seminary education should be to prepare ministers of the Word.¹³

Guelich believes that seminaries have failed in this primary task.¹⁴ He laments the fact that theological education has been fragmented into various specialties that do not involve preaching the Word. He concludes that the anemia of the church today "is not lack of ministers but a dearth of ministers of the Word."¹⁵

Farley also criticizes the seminaries because theology "has long since disappeared as the unity, subject matter, and end of clergy education and this disappearance is responsible more than anything else for the problematic character of that education as a course of study."¹⁶ In the process of fragmenting theological education, emphasis upon the ministry of the Word has been eclipsed, and in some cases, sidelined as an antiquarian oddity. Seminaries have allowed their curriculums to be modeled according to specialized professions to the point that "present-day theological schools simply cannot provide a theological education."¹⁷ Evangelical seminaries must not allow this trend to continue. They must make certain that preparation for the ministry of the Word is given top priority.

PRIORITY OF THE PULPIT MINISTRY

Just as the ministry of the Word ought to be given top priority in seminary education, the pulpit ministry ought to be given top priority

¹²Wallace E. Fisher, *Who Dares to Preach?* (Minneapolis: Augsburg, 1979) 24-25.

¹³Robert A. Guelich, "On Becoming a Minister of the Word," *Theology News and Notes* 30:2 (1983) 8.

¹⁴Cf. *Ibid.*, "theological education has increasingly abandoned the task of preparing ministers of the Word."

¹⁵*Ibid.*, 11.

¹⁶Edward Farley, *Theologia* (Philadelphia: Fortress, 1983) ix.

¹⁷*Ibid.*, 14.

in the ministry of the pastor.¹⁸ This ministry should be the catalyst of all church functions and the guiding light of all church activities. Preaching is the primary method ordained by Christ to build his church (Matt 28:18–20).

However, is it mandatory that a pastor preach the Word on every occasion of public worship? Evans has answered this question in the negative. Evans believes that “the common practice today of a clergyman preaching a sermon to a passive audience seems to have its origin in tradition (and/or expedience) rather than in a scriptural pattern.”¹⁹ He believes that because “monologic” preaching causes a detrimental congregational passivity, a pastor should vary the worship service to include audience participation. He states, “occasion may necessitate a strong sermon of exhortation, refutation or teaching, but there are no biblical grounds for a tradition that tends to discourage congregational activity in worship and ministry.”²⁰ In his discussion of 2 Tim 4:2, Evans points to the aorist tense of the verbs in the exhortation to Timothy. He says,

The verb, *keryxōn*, is the first of five aorist imperatives. Had the author meant ‘be preaching all the time,’ one would have expected a present imperative instead. The other imperatives—‘reprove,’ ‘rebuke,’ and so on—are aorists and not present tenses because what the author wants the young pastor to do is to reprove when necessary, rebuke when necessary, and so forth. Likewise with ‘proclaiming the word’: On occasion as a minister he must herald the (authentic) gospel. In these ‘pastoral’ epistles the apostle warns against heresy in doctrine as well as in practice. Just as Timothy must occasionally rebuke one whose behavior is wrong, so must he proclaim the apostolic gospel when heresy threatens it.²¹

Rather than preaching, Evans would prefer that opportunity be given for each saint to exercise his spiritual gift in the worship services of the church.

Several points raised by Evans may be disputed, however. It is true that saints ought to be given opportunity to exercise their spiritual gifts, but is the worship service of the church the proper time for this to be done? Presumably, the pastor has the gift of preaching and teaching the Word, while others in the church have gifts related to other functions in the total ministry of the local church. Therefore, it would be expected that the pastoral gift of teaching should be

¹⁸ Cf. the remark of Guelich (“On Becoming a Minister,” 11) who says, “the primary task of the pastor is to be a minister of the Word.”

¹⁹ Craig A. Evans, “Preacher and Preaching: Some Lexical Observations,” *JETS* 24 (1981) 321.

²⁰ *Ibid.*, 322.

²¹ *Ibid.*, 318.

exercised at the time of public worship. Further, Evans' treatment of the aorist imperatives in 2 Tim 4:2 is questionable. According to Dana and Mantey, "the fundamental significance of the aorist is to denote action simply as occurring, without reference to progress. . . . The aorist signifies nothing as to completeness, but simply presents the action as attained. It states the fact of the action or event without regard to its duration."²² Hence, the point of the aorist imperatives in 2 Tim 4:2 is to emphasize the *act* of preaching, reproving, rebuking, etc., not the *duration* of the act. Paul says the act of preaching should be performed "in season" and "out of season" (phrases, interestingly enough, that Evans does not discuss). These phrases indicate that preaching the Word is always in vogue. A pastor, as Chrysostom said, should not ask, "is this a suitable occasion for preaching?" but rather, "Why should not this be a suitable occasion?"²³ Surely the worship service of the church is a suitable occasion for preaching. Further, the reproving, rebuking, and exhorting of 2 Tim 4:2 are specific facets of the more general command to preach the Word. At least some of these activities are always present in proper preaching and should not be separated from the general command. Also, Paul did not exhort Timothy to rebuke heresy when it came, but rather to preach the Word in view of the coming apostasy (2 Tim 4:3-4). Finally, this exhortation to Timothy must be understood in light of Paul's own practice. He preached the Word at every opportunity, whether in synagogues, market-places, prisons, or Christian assemblies. In commenting on Paul's charge to Timothy, Moule states,

[Preaching], in the Apostle's view, as he stood upon the threshold of eternity, was the thing of all things for Timothy to do. True, he would have to minister ordinances and to be the administrative leader of the mission-churches. But supremely, he was to 'proclaim the Word'; this before all things was man's great need, and this therefore was the Lord's pastoral servant's highest and incessant task.²⁴

Making the pulpit ministry the pastor's highest priority is based on the Word of God. Therefore, pastors are morally responsible to preach the Word. For the pastor to speak to issues of politics, psychology, philosophy, sociology, and the like has no such biblical basis. And God has promised that his Word will not return unto him

²²H. E. Dana and J. R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: Macmillan, 1955) 193. See also the recent discussion by D. A. Carson, *Exegetical Fallacies* (Grand Rapids: Baker, 1984) 69-75.

²³As quoted by E. M. Blaiklock, *The Pastoral Epistles* (Grand Rapids: Zondervan, 1972) 119.

²⁴H. C. G. Moule, *The Second Epistle to Timothy* (London: The Religious Tract Society, 1906) 128.

void, but will accomplish what he pleases and will prosper wherever he sends it (Isa 55:11).

TRAINING FOR THE PULPIT MINISTRY

Above all other appellations a pastor should be known as a man of God whose life is shaped by the Holy Spirit through the Word of God. This should stir the pastor's heart to communicate the Word to the members of his church in the hope that they will come under the mastery of the Word.

In light of this, evangelical seminaries ought to be structured in such a way that the personal life as well as the academic life of the student cultivates the ability and desire to preach the Word. In the midst of a diversified academic program, seminaries must guard against factors that tend to overshadow this supreme pastoral task. I suggest that the academic programs of seminaries should be structured to cultivate a theistic mentality, a correct methodology, and a balanced motivation.

Theistic Mentality

A "theistic mentality" is one conformed to the mind of Christ. It is a mind-set disciplined, dominated, and directed by the Scriptures, conscious of the sovereignty of God. Seminaries can cultivate this kind of mind-set through focusing their curriculum on the person and plan of God. This may be done by making theology the core subject of the seminary program. Regrettably, because of the fragmentation which results from catering to specialized ministries, theology no longer has the dominion over the education of seminarians that it once had.

Farley has also noted this change in seminary curriculums. He says, "the typical product of three years of seminary study is not a theologically educated minister. The present ethos of the Protestant churches is such that a theologically oriented approach to the preparation of ministers is not only irrelevant but counterproductive."²⁵ Farley does not say that seminaries have eliminated theology from the curriculum, but he is pointing to the fact that it is no longer the basic subject matter of the curriculum. He says, "theological education [has become] an amalgam of academic specialization and culture adaptation"²⁶ and that theological understanding is needed to restore unity to the curriculum.

²⁵Farley, *Theologia*, 4.

²⁶*Ibid.*, 151.

Stott contends that biblical or expository preaching is extremely rare in current Christendom. He affirms that such preaching will not come merely from the mastery of certain techniques, but rather from being mastered by convictions that "cannot be taught without a solid theological foundation." Technique can make orators; only theology can make preachers. Stott believes that if "our theology is right, then we have all the basic insights we need into what we ought to be doing, and all the incentives we need to do it faithfully."²⁷

To speak of theology as the core curriculum of a seminary is not to say that it is an end in itself; rather, theology is a means to an end. Theology should address the heart as well as the mind. Theology ought to be taught with an emphasis on doing and living. Strong wrote,

I make no apology for the homiletical element in my book. To be either true or useful, theology must be a passion. . . . No disdainful cries of 'Pectoral Theology!' shall prevent me from maintaining that the eyes of the heart must be enlightened in order to perceive the truth of God, and that to know the truth it is needful to do the truth. Theology is a science which can be successfully cultivated in connection with its practical application. I would therefore, in every discussion of its principles, point out its relations to Christian experience, and its power to awaken Christian emotions and lead to Christian decisions. Abstract theology is not really scientific. Only that theology is scientific which brings the student to the feet of Christ.²⁸

Bavinck stated that a "theologian is a person who makes bold to speak about God because he speaks out of God and through God. To profess theology is to do holy work. It is a priestly ministration in the house of the Lord. It is itself a service of worship, a consecration of mind and heart to the honor of His name." One of Bavinck's former students commented, "His lectures became a sermon, as the professor was stirred by the truth." During his final illness, Bavinck uttered the words, "Now my scholarship avails me nothing, nor my dogmatics: it is only my faith can save me."²⁹ These statements by and about Bavinck do not disparage theology but simply indicate the practical goal of theology, the development of faith.

The development of faith requires the preaching of theology in a manner that might be called "incarnational preaching."³⁰ Such preaching emphasizes "the Word made flesh" (John 1:15), and makes biblical truth live in contemporary situations through the living Christ. Fant

²⁷ John R. W. Stott, *Between Two Worlds* (Grand Rapids: Eerdmans, 1982) 92.

²⁸ Augustus H. Strong, *Systematic Theology* (Philadelphia: Judson, 1953) xi.

²⁹ Herman Bavinck, *Our Reasonable Faith* (Grand Rapids: Eerdmans, 1956) 7.

³⁰ Fant, *Preaching for Today*, 26, 29.

has said, "The Word of God is never irrelevant, but my preaching may well be. And it will be, if it does not bear the eternal Word, and if it does not touch the living situation. Only the word which dwells among us is the word of Christian preaching."³¹ In other words, preaching theology means preaching the living Christ—the embodiment of theology.

Only the professor whose mind and heart have been transformed by the living Christ can effectively teach theology. Orthodoxy and orthopraxy go hand in hand. Only such a professor can instill in his students the theistic mentality that will prepare them to preach the Word of God.

Correct Methodology

The methodology used to study the Bible should be in harmony with the fundamental doctrines of the Christian faith. The traditional historical, grammatical system of hermeneutics (based on the orthodox doctrine of the verbal and plenary inspiration of Scripture) is such a methodology. Biblical exegesis has as its goal understanding the meaning of the text. Unfortunately, exegesis as a vital aspect of theological education is now sometimes overshadowed by the proliferation of skill-oriented programs designed to meet the demand of churches for specialized professional workers.³²

A method of biblical study that has gained popularity is the so-called critical method. Is this method compatible with the fundamental doctrines of the Christian faith? The history of the critical method clearly reveals that this method has been mainly destructive to orthodox Christianity. German Rationalism (with its elevation of human reason above the authority of Scripture) has influenced many practitioners of the critical method. Since it is beyond the scope of this essay to detail the use of this method, the reader is referred to the books by Lindsell which document the use and effects of the critical method.³³

The basic fault with the critical method as it is generally practiced is its tendency to emphasize the human aspect in the writing of

³¹Ibid., 41.

³²Cf. Guelich, "On Becoming a Minister," 8, who says, "a survey of seminary curricula over the past generation will show a growing demise of the exegetical disciplines" and "the deemphasis of biblical studies in general and the abandoning of the exegetical disciplines such as biblical languages and courses in exegetical methods and aids in particular suggest the growing acceptance of exegesis as an option rather than a necessity." Similarly, Kaiser (*Towards an Exegetical Theology*, 17) says that the crisis in exegesis is the "crisis that has precipitated the other theological crises."

³³Harold Lindsell, *The Battle for the Bible* (Grand Rapids: Zondervan, 1976); and *The Bible in the Balance* (Grand Rapids: Zondervan, 1979).

Scripture to the neglect of the divine aspect. This is not to say that correct methodology should not take into account the historical circumstances and literary processes through which the Bible was written. But it must also consciously realize the divine element as well (cf. 2 Tim 3:16; 1 Cor 2:13). Unless methodology is based upon correct theological presuppositions, it inevitably leads to a humanistic rather than a theistic emphasis in the study of the Bible. A method that focuses almost exclusively on the human aspect of Scripture cultivates a mentality antagonistic the fact that the Bible is the Word of God, not the Word of Man.

An illustration of the results of the critical methodology is Gundry's commentary on Matthew. According to Gundry, Matthew employed the literary genre of midrash and haggadah. This is the genre employed by rabbinical writers to embellish OT history. Gundry says Matthew embellished his source (Mark) and wrote a gospel which mixed historical events with midrashic theological embellishment. Thus for Gundry, when Matthew said, "Jesus said . . ." or "Jesus did . . .," he did not necessarily mean that Jesus said or did anything in history. Matthew may have been using a "literary Jesus" to make a theological point.³⁴ Gundry's view has been challenged both methodologically and theologically. This will not be pursued further here, but the controversy provides an excellent case in point to show the need for correct methodology.³⁵

Evangelical seminaries must take the initiative in training pastoral students in the practice of correct methodology—methodology which does justice to both the divine and human aspects of Scripture. The axiom of seminary training should be, "scholarship is a tool, a means for discerning God's Word. It is not a new authority."³⁶

Balanced Motivation

Two attitudes that must be balanced to motivate preaching are the conviction of a divine call to the ministry and the commitment to obey that call for the glory of God, whatever the cost. Both are essential to establish a balanced motivation for the work of the ministry centered in the preaching of the Word.

³⁴Robert H. Gundry, *Matthew, A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982) 623, 629–30.

³⁵For a lengthy critique of Gundry's approach see D. A. Carson, "Gundry on Matthew: A Critical Review," *TrinJ* 3 NS (1982) 71–91. Gundry's position was debated at length by Norman Geisler and Douglas Moo. See *JETS* 26 (1983) 31–116. See also David L. Turner, "Evangelicals, Redaction Criticism, and the Current Inerrancy Crisis," *GTJ* 4 (1983) 263–88; and J. W. Scott, "Matthew's Intention to Write History," *WTJ* 47 (1985) 68–82.

³⁶Fischer, *Who Dares to Preach*, 49.

The divine call stresses the fact that a pastor is God's servant. He should echo the words of Christ, "I came . . . not to do my own will but the will of him who sent me" (John 6:37). Pastors do not merely choose the ministry as a profession;³⁷ they are called by God. The call of God should focus attention on the eternal consequences of the pastor's work. Seminaries need to cultivate this attitude toward the ministry.

Equally important for the development of balanced motivation is the commitment to fulfill the divine call. A pastor serves God by serving man. This is evident in the example of Jesus who came to do the will of God (John 6:38) and to minister to men (Matt 20:28).

CONCLUSION

The primary responsibility of evangelical seminaries is to train prospective pastors to preach the Word. In order for this task to be accomplished, theology needs to be taught as the core of the curriculum. Proper theology cultivates a theistic mentality, a correct methodology, and a balanced motivation. Pastors so trained will be inspired to preach the Word in season and out of season. They will say with Paul, "necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor 9:16).

³⁷Cf. the remarks of Farley (*Theologia*, 3–23) who criticizes seminaries for developing a professional paradigm for the ministry rather than stressing the divine call.

BRETHRENISM AND CREEDS

THOMAS JULIEN

The most distinctive characteristic of the Brethren movement has been its vigorous opposition to creedalism and its commitment to the Bible as the sole authority. By recognizing this heritage and realizing the problems of creedalism, the Brethren may avoid adopting superficial solutions for the challenges of the present and pass on their heritage to future generations. Specifically, the Brethren must view their Statement of Faith and their practices as aligned with the authoritative Scripture and not as binding in and of themselves. This will promote true fellowship among the Brethren.

* * *

INTRODUCTION

BRETHRENISM has roots both in the Reformed movement and in German pietism. Although he was born to reformed parents, Alexander Mack, the founder of the Brethren movement, was strongly influenced by such pietists as Hochman, whom he accompanied on some preaching missions. In a sense, however, Brethrenism was a reaction to both movements. Protesting the cold creedalism of the reformed churches and the excessive spiritualizing of the pietists, the founders of Brethrenism believed that total obedience to Jesus Christ required the formation of a visible body of believers faithful to the biblical pattern. As Brumbaugh said, "Rejecting on one hand the creed of man, and on the other hand the abandonment of ordinances, they turned to the Bible for guidance. From God's Word they learned that ordinances were vital and creed unnecessary."¹

It is healthy for the Brethren to review, from time to time, their anticreedalistic heritage in order that they might appreciate it and perpetuate it. It is also good for them to review the dangers of creedalism so that they might avoid adopting superficial solutions for the challenges of the present.

¹Martin Grove Brumbaugh, *A History of the Brethren* (Mt. Morris, IL: Brethren Publishing House, 1899) 33.

BRETHREN AND CREEDALISM

The vigorous opposition of the early Brethren to creedalism has probably become *the* most distinctive characteristic of the Brethren movement. As the Report of the Committee on Recommending Procedures for Amending the Fellowship of Grace Brethren Churches Statement of Faith has explained,

There has always been a great resistance in making the Brethren a creedal denomination. For example, in 1882 the Progressive Brethren gathered at the convention in Ashland, Ohio to formulate a *Declaration of Principles*, the principles on which the Brethren Church was to be structured. Statements from this *Declaration of Principles* included:

We hold that in religion the gospel of Christ and the gospel alone, is a sufficient rule of faith and practice; that he who adds to the gospel, takes away from it, or in any way binds upon men anything different from the gospel, is an infidel to the Author of Christianity and a usurper of gospel rights.

Furthermore, when discussing statements of faith and creeds, the 1882 Progressive Brethren insisted:

That the gospel . . . prohibits the elevation of these instruments or expediencies to an equal plan of authority, with positive divine enactments, the penalty attached to the transgression of which is to be social ostracism or severance of church relation.²

The brethren did not react to "creeds" in the etymological sense of "something believed." Rather, the term "creed" suggested to them an authoritative statement of faith requiring the assent of believers. The Brethren believed that only the Bible possessed such normative authority. Further, it is apparent that Brethren noncreedalism was not prompted by a mystical or relativistic view of truth. Nor does it express an unwillingness to define beliefs and express them clearly. The same Report quoted above goes on to note,

In 1892 at a General Conference in Warsaw, Indiana, the following action with respect to church creeds took place:

The conference reaffirmed the former position of the Church in renouncing all creeds of every description except the Bible, the whole Bible, and nothing but the Bible; but for the satisfaction of honest inquirers, who are unacquainted with our people, they

²⁴Report of the Committee on Recommending Procedures for Amending the FGBC Statement of Faith," 1982 *Grace Brethren Annual* (December 1, 1981) 43.

announced officially that the Brethren Church understands her creed to teach, among other things, the following. . . .³

In this quotation the term "creed" is used in two different ways. On the one hand, it was used in reference to a statement which showed others what the Brethren believed. In calling the statement their "creed" they were simply using the term in its etymological sense. On the other hand, the term was used in the sense of authoritative religious dogmas which were forced upon people by a religious hierarchy. Such creedalism had been rejected by the spiritual forefathers of the Brethren and was also renounced by the Brethren in 1892.

For Alexander Mack "man-made creeds" were identified with the sterile and oppressive religious systems of his day.⁴ When the initial fervor of the Reformation had past, the institutions it had spawned became very creedalistic. Then each institution, to the extent it was able, oppressed those who refused to conform to its system. In particular, the Brethren became an object of oppression.

THE PROBLEMS OF CREEDALISM

Creedalism is the result of making a statement of beliefs binding on the conscience of the individual Christian. And creedalism carries along with it a grave error—the elevation of man's perception of truth to a place of authority superior to divine revelation.

It is inevitable, once an authoritative creed is formulated, that it becomes the reference point for belief as well as for further research and reflection. Though in *theory* all Protestant creeds profess submission to the Word of God and are valuable only to the extent of their conformity to it, in *practice* creeds become the spectacles through which the Word is read and interpreted. To the extent that the creed gains authority, it relativizes the authority of the Word that begat it. Historically this sad process seems inevitable. No system of dual authority can stand—one will always rise above the other.

There is a great difference between "creedal truth" and "biblical truth." Biblical truth is revealed; creedal truth is perceived and formulated. When one assents to a certain creedal formulation he assents to a human construct, but when one assents to a biblical statement he assents to divine revelation. Of course, many will point

³Ibid. At this point in the conference report the distinctives of the Brethren Church are enumerated as baptism, footwashing, the Lord's supper, the communion of the bread and cup, the holy kiss, and congregational church government.

⁴W. G. Willoughby, *Counting the Cost: The Life of Alexander Mack* (Elgin, IL: Brethren Press, 1979) 64.

out that all Protestant creeds are subject to the authority of the Word. Philip Schaff has said that,

In the Protestant system, the authority of symbols, as of all human composition, is relative and limited. It is not coordinate with, but always subordinate to the Bible as the only infallible rule of the Christian faith and practice. The value of creeds depends upon the measure of their agreement with the Scriptures. In the best case a human creed is only an approximate and relatively correct exposition of revealed truth, and may be improved upon by the progressive knowledge of the Church, while the Bible remains perfect and infallible. The Bible is of God; the Confession is man's answer to God's word. The Bible has, therefore, a divine and absolute, the Confession only an ecclesiastical and relative authority. Any higher view of the authority of the symbols is unprotestant and essentially Romanizing.⁵

However, creedal denominations, while in theory claiming the authority of the Scriptures over the creeds, nevertheless may in practice appeal to the creeds rather than to the Scriptures for their identity. Thus they move historically to various degrees of creedalism and run the risk of losing the truths that the creeds were meant to preserve. Even Schaff recognized this problem:

It is objected . . . that the symbololatriy of the Lutheran and Calvinistic State Churches in the seventeenth century is responsible for the apostasy of the eighteenth. The objections have some force in those State Churches which allow no liberty for dissenting organizations, or when the creeds are virtually put above the Scriptures instead of being subordinated to them.⁶

Though some may argue that a creed, if carefully formulated, teaches the same truths as the Scriptures, one must reply that creedal truth, though identical in *content* with biblical truth, is different in *nature* from biblical truth. Though "the law of the Lord is perfect" (Ps 19:7), the perceptive faculties of his children are not. Only the authors of Scripture were infallibly moved by the Holy Spirit as they wrote. No prophesy of Scripture came about merely by human origination or interpretation (2 Pet 1:20). Yet all creeds by their very nature, no matter how faithful they are to the revealed Word, are in

⁵Philip Schaff, *The Creeds of Christendom* (reprint; Grand Rapids: Baker, 1977) I. 7.

⁶*Ibid.*, I. 9. For examples of forced subscription to a creed in the ministry of John Calvin, see Paul Woolley, "What is a Creed For? Some Answers from History" in *Scripture and Confession*, ed. John H. Skilton (Nutley, NJ: Presbyterian and Reformed, 1973) 107, 110–11. Woolley concludes that Calvin was not using the creed properly in those instances.

fact an effort to interpret the revealed Word. This does not mean that it is wrong to summarize the teaching of the Word in order to teach it to others. Summaries, however, must not become authoritative documents that become binding on the consciences of men.

Biblical revelation must always be prefaced with: "God says. . . ." It is self-authenticating revelation.⁷ It reposes on the authority of the eternal God whose Word will not return to him without accomplishing its purpose (Isa 40:11). Creedal truth, however, must be prefaced with "I believe." Because of its nature, a creed has no more power to preserve the truth it defines than a law has power to guarantee obedience. Preservation of the truth is accomplished by the Spirit; creeds have had limited success in the preservation of the truth.

Further, an ecclesiastical hierarchy must exist to make a creed binding upon the individual members of a church organization. This means that there is a wide gulf between clergy and laity. This is foreign to the Brethren heritage. To move toward creedalism is to risk losing a precious aspect of this heritage. Unless Brethren build faithfully on the foundation of their heritage they will not preserve their historical denominational identity.

Another problem of creedalism is that it tends to reduce faith to mere intellectual assent to a body of dogma. Fellowship among believers is also affected. Fellowship in a creedalistic setting tends to be simply intellectual agreement. Faith and fellowship are thus formalized into assent and agreement respectively. This leads to a group of people who are coming together and saying, "We are members of the church" but the only thing that binds them together is that they are willing to say the same things and to sign the same creed. But biblical fellowship involves the richness of a shared spirit and loving commitment to the body. This is often lacking in creedalistic settings.

THE CHALLENGE OF CREEDALISM FOR BRETHREN

A growing creedalism could eventually cancel out two bedrock principles of the Brethren movement: the sole authority of the Word of God in matters of faith and practice on the one hand, and the autonomy of the local church on the other. The first principle would be endangered because creedalism tends to relativize the Word of God. The second principle would be jeopardized because creedalism requires an ecclesiastical hierarchy for its enforcement. These two factors alone show that the Brethren heritage and creedalism are mutually exclusive. The Brethren ought to be constantly alert to the

⁷James M. Grier, "The Apologetic Value of the Self-Witness of Scripture," *GTJ* 1 (1980) 71-76.

danger of sacrificing the essential principle of Brethrenism by allowing any man-made document to supplant the written Word as the means God has chosen to perpetuate *all* truth.

In light of the above, can a church body have a Statement of Faith without becoming a creedalistic denomination? This question has been discussed at great lengths in recent years by leaders of the Fellowship of Grace Brethren Churches. A three-year study committee appointed by the annual conference of the fellowship circulated a questionnaire in which the first question was, "What does it mean to be 'biblical' rather than 'creedal'?" Unfortunately, many of the answers to this question revealed a misunderstanding of the term "creed" in the context of Brethren history. In many answers a creed was viewed simply as a statement of beliefs. Historically, Brethren have utilized such statements. However such statements are not invested with the normative authority which belongs only to God's Word.

Both Brethren and non-Brethren have expressed the fear that concern for the preservation of Brethren distinctives might expose the Brethren to the snares of creedalism and sever them from their historical roots. This concern has been expressed by Dennis Martin:

Thus Grace Brethren have approached the adoption of a genuinely creedal statement more nearly than other Brethren groups, although the statement's authority in church polity is unclear, especially in regard to its articles on baptism and the traditional Brethren three-fold communion service (love feast).⁸

The challenge to the Grace Brethren, then, is to clearly state and preserve essential beliefs and distinctives while avoiding a creedalism which would tend to minimize their commitment to the Bible, the whole Bible, and nothing but the Bible. In order to accomplish this, Brethren must be sensitive to their anticreedalistic heritage and utilize their Statement of Faith accordingly. Three suggestions might serve as guideposts.

First, the Statement of Faith must never be allowed to become a creed in the sense of becoming a formulation of dogma established by the authority of the denomination and binding on the individual consciences of its members. A Statement of Faith affirms the beliefs of a group of Christians with which one aligns himself. It does not normally become binding upon the individual conscience, which should be bound only by the Word of God. However, the Statement of Faith is a necessary definition of the beliefs of a group of people which allows them to have fellowship together. It is a kind of

⁸Dennis Martin, "Noncreedalism," in *The Brethren Encyclopedia* (Philadelphia: Brethren Encyclopedia, 1983) 2. 943.

marriage contract for a church. One cannot just say, "We believe in the Bible," and leave it at that. There must be a clear definition of doctrine and practice. However, the Statement of Faith is an affirmation of what the body as a whole believes and practices. This is not necessarily the personal creed of each member of that body unless much time and energy are expended in examining that Statement in the light of God's Word. It takes time for the truths of a Statement of Faith to become binding upon the individual's conscience. This occurs only when the individual is convinced that the statement faithfully represents biblical revelation. Mere uncritical assent to a statement of faith is not faith at all.

Second, the Statement of Faith must never be allowed to become the main identifying factor of the Grace Brethren fellowship. A creedalistic denomination is one which finds its main identifying factor in the creed. A biblical denomination is one which finds its identity in the Word of God. A biblical denomination may have a "creed" in the sense of a statement of faith which is based upon the Bible. However, a denomination cannot be creedalistic and biblical at the same time. There can only be one absolute norm for faith and practice. Noncreedalistic denominations have sought to ground not only doctrine but also church practices and polity solely upon the Bible. As was true of most free church movements, Brethrenism differed from reformed ecclesiology in attempting consistent conformity to the NT pattern. Nearly all denominational bodies originating in postreformation times can be measured by the degree of their conformity to the NT pattern. The desire of the Brethren from the beginning was for consistent conformity to the NT pattern. Through careful study of both the Scriptures and early church history, the original "Tunkers" sought to form a body of believers founded on the principle that the Bible alone is sufficient, not only in matters of doctrine, but also in determining the structure and practices of the church.

Brethrenism in its essence, then, is a *principle* manifested by visible *practices*. The practices are proof of commitment to the principle. It is not merely an affirmation of belief in "the Bible, the whole Bible, nothing but the Bible." Nor is it simply a collection of "Brethren distinctives." These distinct practices have meaning because they grow out of the basic principle. The spirit of Brethrenism exists only when there is a vital, dynamic relationship between the principle and practices.

A Statement of Faith does not *give* identity to a church body which strives to be biblical. It merely *defines* the identity that this body already possesses. Though this distinction may be difficult to grasp, it is a distinction which must be made if the historical identity of the Brethren is to be preserved.

Third, appeal must never be made to the Statement of Faith as the final authority in the areas of faith and practice. In other words, it must never become a convenient substitute for the Word of God. It is a necessary summary of the beliefs of the body, but when controversy arises it must give place to the ultimate authority of the Word of God. In cases of controversy, biblical research should prove or disprove whether the Statement of Faith has indeed faithfully summarized the teaching of Scripture on the disputed points. In some instances, the Statement of Faith might have to be modified in order to reflect more accurately biblical revelation. But in no case can issues be settled merely by appealing to a man-made document.

CONCLUSION

What is Brethrenism? Perhaps it could be compared to a house with three floors. On the very bottom there is the basic principle: "The Bible, the whole Bible, and nothing but the Bible." Affirmation of the Scriptures as the sole and final authority in all matters of doctrine, practice, and polity is the bedrock principle of Brethrenism.

But Brethrenism is more than this. It is an attempt to bring its practices into conformity with the Scriptures. One of the practices of the Brethren is three-fold communion and another is triune immersion. If these practices are observed, it is because Brethren are convinced that this is what the Bible is teaching. Therefore, when Brethren say, "the Bible, the whole Bible, and nothing but the Bible," it is not merely an intellectual assertion. It implies that Brethren will prove visibly by their church ordinances that they are committed to their basic principle. This is the second floor of the house.

The third floor is genuine fellowship and community. It involves more than just mere intellectual assent to the Word. Because of the heavy pietistic influence on the early Brethren, they did not see the Word as an end in itself, but as a means of knowing and loving God. They seemingly took the best of pietism and incorporated it into their movement. Thus to them faith was knowing God in the context of the Scriptures. There was no conflict between intellectual knowledge about God and experiential fellowship with God. There was consistency in doctrine and practice.

It is not by mistake that they chose the word "brethren." Sadly the word is used with little meaning today. Sometimes there are two Brethren churches in the same city that cannot get along with each other and are not interested in each other. When this is the case, the word "brethren" has no genuine content. When churches are dividing, and when there is no practice of forgiveness, confession, and restoration, then the word "brethren" has become empty and hollow. The word "brethren" must carry all its rich biblical content.

When one begins to learn something about the circumstances surrounding the birth of Brethrenism, he catches a glimmer of the glory of the movement. Though the reformed church made great strides in the right direction, whenever it practiced creedalism it fell short of the NT pattern for the church. Pietism, with its mystical tendencies and its refusal to root itself in biblical revelation on the church and its ordinances, led inevitably to subjectivism. With great courage and at great cost, the founders of Brethrenism pledged themselves to a faith firmly rooted in the Word of God, and a willingness to accept all the consequences of that faith.

Those of us who are their heirs are committed to preserving the heritage they have bestowed upon us. May we ever remember that we shall only preserve Brethren practices by faithful commitment to our basic principle: "the Bible, the whole Bible, and *nothing* but the Bible."

BAPTISM BY TRIUNE IMMERSION

DAVID R. PLASTER

The practice of triune immersion as the mode of baptism for believers has been a historic distinctive of the Brethren movement. This mode of baptism is supported by three arguments: doctrinal, grammatical, and historical. The doctrinal thrust of Matt 28:19 is trinitarian and supports the triple action involved in triune immersion. The grammar and language of the text also support this approach. And history provides evidence that triune immersion was the mode utilized by the early church. Thus, triune immersion is the preferred mode of baptism.

* * *

INTRODUCTION

FOR over nineteen centuries the imperative of Christian baptism has been almost universally recognized within all branches of Christianity. Christians, however, have differed concerning the mode of baptism and those who may properly receive it. This article focuses on the former. Since the very inception of the movement in 1708, the Brethren have practiced baptism by triune immersion. The reasons for the adoption of this mode are doctrinal, grammatical, and historical.

DOCTRINAL CONSIDERATIONS

The spiritual significance of an ordinance is absolutely vital to its understanding and practice. As John Calvin stated,

the principal thing recommended by our Lord is to celebrate the ordinance with true understanding. From this it follows that the essential part lies in the doctrine. This being taken away, it is only a frigid ceremony.¹

An ordinance is a teaching aid to God's people in that it pictures truth. The form of the ordinance, therefore, should correspond to the

¹John Calvin, *Tracts and Treatises*, Vol 2, *Tracts and Treatises on the Doctrine and Worship of the Church* (Grand Rapids: Eerdmans, 1958) 190.

teaching that the Word of God explicitly associates with it.² These truths can be grouped with respect to the believer and with respect to God.

Truths With Respect to the Believer

A New Relationship with the Triune God

Water baptism is an aid to teaching concerning the believer's salvation experience, symbolizing important aspects of that salvation experience. First, baptism symbolizes the believer's new relationship/identity with the triune God. In Matt 28:18–20 Jesus commands that disciples are to be baptized "in (εἰς) the name of the Father and the Son and the Holy Spirit" (*NASB*). What does it mean to be baptized "into" the name of someone? Ryrie concludes that "a theological definition of baptism would best be understood in terms of identification or association with something like a group or message or experience. This idea will fit the varied uses of baptism."³ If this is true, being baptized into the name of the Father, and the Son, and the Holy Spirit symbolically pictures the believer's new relationship. The believer is now identified with each member of the triune God; formerly he was separated from God (Eph 2:12).⁴

How does Rom 6:3–4 fit this understanding of baptism? It should be kept in mind that Romans 6 is not referring primarily to water baptism. That passage speaks of a reality, not a symbol. The reality is accomplished through the baptism with the Holy Spirit (1 Cor 12:13; Gal 3:27–28). If it is understood that a purpose of water baptism is somehow to symbolize Spirit baptism (a connection that needs to be demonstrated rather than assumed), the reference to water baptism in Romans 6 is secondary at best⁵—it refers primarily to the identification of the believer with Christ. Granting a connection between Romans 6 and water baptism does not necessarily mean that water baptism primarily pictures identification with Christ in death, burial and resurrection.⁶ When the command for baptism was given by

²For a fuller discussion of this principle see David R. Plaster, *Ordinances: What Are They?* (Winona Lake: BMH, 1985) 43–67.

³Charles C. Ryrie, *A Survey of Bible Doctrine* (Chicago: Moody, 1972) 151.

⁴R. V. G. Tasker, *The Gospel According to St. Matthew*, (Tyndale New Testament Commentaries; Grand Rapids: Eerdmans, 1961) 275; William Hendriksen, *Exposition of the Gospel According to Matthew* (Grand Rapids: Baker, 1973) 1001; and Willoughby C. Allen, *A Critical and Exegetical Commentary on the Gospel According to St. Matthew* (ICC; Edinburgh: T. & T. Clark, 1907) 306–7.

⁵Alva J. McClain, *Romans: The Gospel of God's Grace* (Chicago: Moody, 1973) 144; and Charles Hodge, *A Commentary on Romans* (London: Banner of Truth, 1972) 193.

⁶Richard Averbeck, "The Focus of Baptism in the New Testament" *GTJ* 2 (Fall, 1981) 292–94; and F. Hauck, "βάπτω," *TDNT* 1 (1964) 529–45.

Christ as part of the discipleship process it had a trinitarian thrust. The primary identification, then, is with all three persons of the Godhead, not just the Son.

This trinitarian import must not be ignored. God the Father and God the Holy Spirit are also included in the original command. Furthermore, the apostles were not thinking of "death, burial and resurrection" when that command was given in Matthew 28. Thus, while it must be granted that Rom 6:3–4 does have some connection with water baptism and identification with the Son, it seems clear that this cannot become the primary doctrinal focus of baptism in view of the obvious trinitarian import intended by Jesus. Matt 28:18–20 with its trinitarian thrust allows for the important truth of Romans 6. However, an emphasis on Romans 6 alone minimizes the trinitarian import of Matthew 28. Therefore, while the importance of Romans 6 should not be diminished, neither should the trinitarian emphasis which was tied to baptism at its inception be neglected.⁷

This raises the question of the references to baptism in Acts. It is recorded that believers were baptized εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ / 'in the name of the Lord Jesus' (8:16; 19:5). Is this baptismal formula in conflict with that which was recorded by Matthew? Everett F. Harrison points out,

The variation in terminology—Jesus Christ and the Lord Jesus—is enough to warn us that this is not to be understood as a precise formula. In fact, it was intended not as a formula at all but as an indication that when the candidate confessed that sacred name, Jesus Christ was central to the new relationship that was being certified in the baptismal rite.⁸

A comparison of texts in the *Didache* (A.D. 120) is of great interest in this regard. Only those who had been baptized εἰς ὄνομα κυρίου were permitted to partake of the Eucharist.⁹ Yet baptism in the very same document has a trinitarian thrust.¹⁰ As Harrison observes, "there is no more need to see contradiction between Matt 28:19 and the language of Acts than to see it between the two passages in the *Didache*."¹¹ The references in Acts thus are not a particular formula but rather indicate that the baptism was Christian in distinction from other baptismal rites known in the first-century world.¹²

⁷Cf. Plaster, *Ordinances*, 53–56 for further discussion of this point.

⁸Everett F. Harrison, "Did Christ Command World Evangelism?" *Christianity Today* (November 23, 1973) 9.

⁹*Did.* 9, 5.

¹⁰*Ibid.*, 7, 1, 3.

¹¹Harrison, "Did Christ Command World Evangelism?" 9.

¹²Robert L. Saucy, *The Church in God's Program* (Chicago: Moody, 1982) 193.

A Public Confession of Faith

Second, since water baptism denotes a new identification or association with the triune God, baptism is a public confession that the believer has indeed put his faith in God.¹³ As such, it can also indicate the believer's desire to identify himself with the program outlined in the Great Commission and manifested in the local church.¹⁴ Baptism was not an option for believers—"the idea of an unbaptized Christian is simply not entertained in the N.T."¹⁵

An Act of Commitment

Corresponding to the change in relationship pictured in baptism, a third implication is the believer's act of commitment. One should not profess through baptism a close association with the triune God without reflecting in lifestyle a corresponding allegiance and dedication to that God. In Matt 28:18–20 baptism is a vital part of the discipleship process. Thus, it not only points back as a testimony of salvation, but it also points ahead to the path of discipleship to which the believer is committing himself. Averbeck concludes that baptism "was a rite of commitment and dedication. It was not only a demonstration of faith, but a promise of faithfulness."¹⁶

A Cleansing from Sin

Fourth, baptism symbolizes the result of salvation—cleansing from sin. Since water is used in baptism, it should be easy to realize this truth. However, the NT makes the connection between baptism and the washing away of sins explicit in Acts 22:16. Baptism is the symbol of the reality of cleansing. "His [Paul's] baptism was to be the outward and visible sign of his inward and spiritual cleansing from sin by the grace of God."¹⁷ Perhaps Jesus' use of the term "bath" in John 13:10–11 also ties together the truth of spiritual cleansing and its symbol in baptism.

Truths With Respect to the Triune God

Inseparably related to the truth that water baptism symbolizes the new union of the believer with each member of the triune God is the truth that baptism represents truth concerning the very nature of

¹³ Allen, *Matthew*, 305.

¹⁴ Averbeck, "Focus of Baptism," 301.

¹⁵ F. F. Bruce, *Acts of the Apostles* (NICNT; Grand Rapids: Eerdmans, 1968) 77.

¹⁶ Averbeck, "Focus of Baptism," 300.

¹⁷ Bruce, *Acts*, 442.

God as well. Thus, the trinitarian formula of Matt 28:19–20 makes water baptism illustrate the work of each member of the trinity in salvation.

The Unity of God

Triune immersion symbolizes the nature of the triune God. Baptism as a unified act points to the unity of God. Baptism as three separate but equal dips points to the one God as a triunity of three separate but unified persons. Thus, triune immersion is a portrayal of the triune God.

The Role of All Three Persons

Triune immersion suggests that all three persons of the Godhead played a role in the believer's salvation. While these ministries are not strictly compartmentalized, it is generally true that the Father is the source of salvation, the One who sent the Son (John 3:16–17; 6:38; Eph 1:1–14). The Son, sent to die as the perfect sacrifice for sin, accomplished this salvation (John 10:17–18; Eph 1:1–14; 1 Cor 3:11). The Holy Spirit actualized this salvation in individuals when he applied Christ's sacrificial death to every believer (John 3:6; Eph 1:13–14).¹⁸

In the discussion of the symbolism of baptism it is essential that the historical context of Matthew 28 be properly understood as it relates to the progress of revelation. The Jews demanded the death of Jesus because of his claim to deity. He claimed equality with the Father (Matt 26:59–66; John 19:7). The Jews were strict monotheists and conceived of God as one person, not three. But the OT revelation of the oneness of God was now being expanded to demonstrate that God was three in one. Modern interpreters should listen to the baptismal command through the ears of the disciples who first heard it. These Jewish men were confronted with the trinitarian nature of God. The Son and the Holy Spirit were distinguished from the Father and made equal with Him. This would receive further support as the NT unfolded. However, this occasion in Galilee was a "red-letter day" in the progress of revelation. The Jews had rejected the deity of Christ and thus the revelation concerning a triune God. The Lord commissioned his apostles with a teaching symbol to perpetuate the truth that God is a triunity, and thus prevent the Church from committing the same error. This doctrinal emphasis is the focus of water baptism: the triune God and the relationship of the believer to each person in the Godhead. Thus, the trinitarian formula emphasizes

¹⁸Hendriksen, *Matthew*, 1001.

the "distinctively Christian character of this baptism" as compared to earlier types of Jewish baptisms.¹⁹

Since an ordinance portrays spiritual truth in a physical act, the form of the ordinance must correspond to the truth being symbolized. Triune immersion best symbolizes the triune God and the believer's new relationship with him.

GRAMMATICAL CONSIDERATIONS

Does the language of Matt 28:18–20 support the view that the doctrinal emphasis in baptism is trinitarian? If so, is triune immersion the best mode to portray that doctrinal emphasis? I believe the answer to both questions is yes.

The verb βαπτίζω points to immersion as the best mode of baptism. From the time of Hippocrates, the term was used in the sense of "to immerse," with the idea of going under or perishing. It could be applied to sinking ships or drowning men.²⁰ "Despite assertions to the contrary, it seems that *baptidzo*, both in Jewish and Christian contexts, normally meant 'immerse,' and that even when it became a technical term for baptism, the thought of immersion remains [*sic*]." ²¹

The prepositional phrase βαπτίζοντες εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος / 'baptizing in the name of the Father and the Son and the Holy Spirit' contains the article before each person. Thus each one is distinguished from the others.²² Meyer points to the elliptical construction that is found here:

Had Jesus used the words τὰ ὀνόματα instead of τὸ ὄνομα, then, however much He may have intended the names of three distinct persons to be understood, He would still have been liable to be misapprehended, for it might have been supposed that the plural was meant to refer to the *various* names of each separate person. The *singular* points to the *specific name assigned in the text to each of the three respectively*, so that εἰς τὸ ὄνομα is, of course, *to be understood both before τοῦ υἱοῦ and τοῦ ἁγίου πνεύματος*; comp. Rev. 14:1: τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ.²³

¹⁹Homer A. Kent, Jr., "The Gospel According to Matthew," in *The Wycliffe Bible Commentary* (Chicago: Moody, 1962) 111; and Tasker, *Matthew*, 275–76.

²⁰Hauck, "Βάπτω," I. 530.

²¹G. R. Beasley-Murray, "Baptism," *NIDNTT* I (1967) 144.

²²See Maximilian Zerwick, *Biblical Greek* (Rome: Scripta Pontificii Instituti Biblici, 1963) §§ 165, 171, 184.

²³H. A. W. Meyer, *Critical and Exegetical Handbook to the Gospel of Matthew* (Winona Lake: Alpha Publications, 1979; reprint of 6th ed., New York: Funk & Wagnalls, 1884) 528. Cf. also Robert G. Bratcher, *A Translator's Guide to the Gospel of Matthew* (London: United Bible Societies, 1981) 375.

Thus, along with the trinitarian doctrine set forth in baptism, the grammar as well seems to recognize each of the three persons in the Godhead. Motion corresponding to that doctrinal emphasis would be appropriate and expected. Those advocating other modes of baptism seem to reduce Christ's statement to "baptizing them as you repeat this verbal formula." But this assumes a dichotomy between doctrine and form which is not substantiated in the text. Jesus was not merely employing a verbal formula; he was giving the doctrinal content to be symbolized in the act of baptism.²⁴ The action of triune immersion best represents the teaching being set forth since it distinguishes and properly recognizes each person of the Godhead.

HISTORICAL CONSIDERATIONS

Doctrine cannot be determined by tradition or history. However, history can be very helpful in answering important questions about how the early Church understood apostolic teaching and practice. The testimony of early church history strongly supports the practice of triune immersion as the mode of baptism.

The *Didache* does not specifically refer to "triune immersion." However, it is a very early extra-biblical testimony to the baptismal practice of the apostolic churches.

Concerning baptism, baptize thus: Having first rehearsed all these things, "baptize in the Name of the Father and of the Son and of the Holy Spirit," in running water; but if thou has no running water, baptize in other water, and if thou canst not in cold, then in warm. But if thou have neither, pour water three times on the head "in the Name of the Father, Son and Holy Spirit."²⁵

The requirement of triple action in baptism is clear in this passage.²⁶

Justin Martyr's (A.D. 110–165) description of baptism even adds the elliptical "in the name of" before each person as in its allusion to Matt 28:19.²⁷ Tertullian (A.D. 145–220) states that the candidate for baptism is "thrice immersed."²⁸

He commands them to be baptized into the name of the Father and of the Son and of the Holy Ghost, not into a unipersonal God. And

²⁴ Alfred Plummer, *An Exegetical Commentary on the Gospel According to St. Matthew* (reprint; Grand Rapids: Eerdmans, 1956) 433; Allen, *Matthew*, 307; Meyer, *Matthew*, 529; and Tasker, *Matthew*, 275.

²⁵ *Did.* 7, 1–3.

²⁶ Saucy, *The Church in God's Program*, 212.

²⁷ Justin Martyr. *Apol.* 1, 71.

²⁸ Tertullian. *De Corona* 3.

indeed, it is not once only, but three times, at each name, into each separate person, that we are immersed."²⁹

When Eunomius's innovative single-immersion baptism stressed his anti-trinitarian doctrine, an interesting analysis was made by later church fathers. Gregory Nanzianzen (A.D. 330–391) observed,

He, Eunomius, subverted the holy law of baptism which had been handed down from the beginning, from the Lord and the apostles, and made a contrary law, asserting that it is not necessary to immerse the candidate thrice, nor to mention the names of the Trinity, but to immerse only once, into the death of Christ.³⁰

This is echoed by Sozomen in his *Ecclesiastical History* (6:26) and by Socrates in his *Ecclesiastical Church History* (5:24). Thus, the Council of Constantinople in A.D. 381 determined that any bishop who would not use three immersions was to be deposed.

This very brief survey of some of the significant historical evidence makes it clear that the early church understood the trinitarian thrust of Matt 28:19 to require triple-action baptism.

CONCLUSION

This evaluation of (1) the evidence concerning the doctrinal emphasis of baptism, (2) the correlation of the grammar and language of the text with that doctrinal emphasis, and (3) the records of early church history points to triune immersion as the best and thus the preferred mode of baptism. Together, these suggest that triune immersion at least be considered as the proper form of Christian baptism.

²⁹Tertullian, *Ad Praxeas* 26.

³⁰Gregory Nanzianzen, *Theological Orations*.

THE LORD'S SUPPER UNTIL HE COMES

DONALD FARNER

Evidence from the gospels, 1 Corinthians 11, Jude 12, 2 Pet 2:13, and other early Christian literature suggests that the supper that formed the context for the first observance of the Eucharist in the upper room was not the Passover. Rather, the supper had special significance and was intended to be perpetuated. This reasoning is substantiated by the dynamic unity between the supper and the Eucharist and by the nature of sacrificial meals.

* * *

INTRODUCTION

IT is the purpose of this study to demonstrate from the Scriptures that the supper meal shared in the upper room by Jesus and his disciples had both a symbolic ceremonial significance for the church and an authorization for perpetuation in the church. Four lines of evidence substantiate this claim:

1. The Gospel Model
2. The Apostolic Record of Perpetuation
3. The Dynamic Unity of the Supper and the Eucharist
4. The Apostolic Authority for its Practice

THE GOSPEL MODEL

The Supper was not the Passover Supper

Many dismiss the meal in the upper room as part of the communion ordinance by declaring that it was the Passover meal and that therefore, while it was significant for Israel, it only provided a setting for the Eucharist. They see no permanent significance in the supper itself. However, it can be demonstrated that the NT teaches that the supper was not the Passover and that it was not the occasion for the eating of the Passover lamb.¹ Constructing a harmony of the passages

¹Those who support this position include Homer A. Kent., Jr. (*Studies in the Gospel of Mark* [Winona Lake: BMH, 1981] 122; and "Matthew" in *The Wycliffe*

that present the time relationship of the upper room supper and the Passover shows that Jesus' observance was not the Passover meal. This is indicated by the following observations:

1. John 13:1: Jesus arose from supper "before the Feast of the Passover."
2. Mark 14:17: the evening referred to at this point is the beginning of the Day of Preparation which began at 6:00 p.m.
3. Luke 22:14-16: the reading of the Greek text preferred by many textual critics² says that Jesus, while expressing his desire to eat this Passover with his disciples, emphatically declares (οὐ μὴ) that he would *not* eat it until it was fulfilled in the kingdom of God.
4. All four gospels note that Jesus was reclining at the table with his disciples. The Passover supper was to be eaten in haste while standing with staff in hand (Exod 12:11). The lamb eaten was to be "roasted with fire" (Exod 12:8-9) rather than boiled or stewed as for a sop.
5. John 13:29: during the supper the disciples supposed that Judas, when told by Jesus, "what thou doest, do quickly," was going to buy things needed for the feast. Where would one find a store open in Jerusalem on the Passover night? Furthermore, why would he buy things for the Passover meal which was already in progress? It would be appropriate and possible to buy such supplies on the Preparation Day of the Passover.³
6. John 18:28: after the supper, in fact, the next morning, the Jews would not enter the Praetorium because they did not want to defile themselves and thus not be able to eat the still future Passover meal.

Bible Commentary [Charles F. Pfeiffer and Everett F. Harrison, eds.; Chicago: Moody, 1962] 96 and C. F. Yoder (*God's Means of Grace* [Elgin: Brethren Publishing House, 1908] 286-95). Those arguing for the identification of this meal with the Passover include Joachim Jeremias (*The Eucharistic Words of Jesus* [Oxford: Basil Blackwell, 1955] 1-57) and Bertold Klappert ("Lord's Supper" [*NIDNTT*] 2. 527-29). Those supporting a Passover meal but on a different timetable include I. Howard Marshall (*Last Supper and Lord's Supper* [Grand Rapids: Eerdmans, 1980] 57-75) and Harold Hoehner (*Chronological Aspects of the Life of Christ* [Grand Rapids: Zondervan, 1977] 85-90). Cf. also David R. Plaster, *Ordinances: What Are They?* (Winona Lake: BMH, 1985) 61, 127-28.

²Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (New York: United Bible Societies, 1971) 173-77. The reading preferred is οὐ μὴ φάγω rather than οὐκέτι οὐ μὴ φάγω.

³Leon Morris (*The Gospel According to John* [NICNT; Grand Rapids: Eerdmans, 1971] 2. 628) admits that the words could mean that the Passover lay ahead. William Hendriksen (*Exposition of the Gospel According to John* [Grand Rapids: Baker, 1953-54] 2. 249) argues from silence against open shops.

7. John 19:14: the Preparation Day spoken of in all the gospels is here identified as "the Preparation Day for the Passover" rather than Friday, the usual preparation day for the weekly Sabbath. Many hours after the supper in the upper room it is still this Preparation Day for the Passover. The sixth hour according to Roman reckoning was about 6:00 a.m.⁴
8. John 19:31, 42: the Sabbath to which the Preparation Day was related in this context is called "A High Day" along with being identified as the Passover in v 14.⁵ Jesus is dead and buried and it is still the Preparation Day of the Passover. In fact, the Jewish leaders wanted him buried before the Preparation Day ended and the Passover began.
9. Mark 15:24–25: Jesus was crucified at the third hour (9:00 a.m.) on the Day of Preparation. Thus it was noon when darkness fell upon the land (Mark 15:33; Luke 23:44).
10. Mark 15:34: at the ninth hour (3:00 p.m.) with only three hours remaining on the Day of Preparation, Jesus cried out. This was the time for the Passover lamb to be slain at the Temple (1 Cor 5:7).⁶
11. Luke 23:54: Jesus' body was laid in the tomb on the Preparation Day nearing 6:00 p.m. when the "High" Sabbath, the Passover itself, would begin. The lamb would be eaten soon. John 19:42 adds that the nearby tomb had to be used "on account of the Jewish day of preparation."
12. Mark 16:1 and Luke 23:56 record that the women bought spices on the day after the Passover Sabbath (i.e., Friday) but had to wait until the Sabbath had passed before they could go to the tomb. There had been no time in the fleeting moments at the close of the Preparation Day before the Passover Sabbath closed the market. They had to buy spices on Friday and prepare them and then wait until the Saturday Sabbath passed before leaving home for the tomb that Sunday morning.

Thus, the sequence was as follows. Jesus died on Wednesday, the Preparation Day (Luke 23:54a). The Passover Sabbath was on Thursday (Luke 23:54b). The women bought and prepared the spices on Friday (Luke 23:56a; cf. Mark 16:1). They rested on the Saturday Sabbath (Luke 23:56b) and came to the tomb on Sunday.

⁴Homer A. Kent, Jr., *Light in the Darkness: Studies in the Gospel of John* (Winona Lake: BMH, 1974) 207.

⁵Homer A. Kent, Jr., "The Day of that Sabbath Was a High Day: John 19:31" (unpublished B.D. thesis; Grace Theological Seminary, May 1950).

⁶Hoehner, *Chronological Aspects*, 87.

The Supper was Recorded in All Four Gospels

The supper is one of only two events that are recorded as part of the upper room experience in all four gospels. The betrayal prediction by Jesus is the other common feature. It is interesting that those are the two events that Paul emphasizes in 1 Cor 11:20, 23.

John records the supper and footwashing. Matthew, Mark and Luke record the supper and its memorial. The supper is the common feature of all four. Certainly that would give some indication of its importance, especially since it is assumed at this point that it was not the Passover meal.

The Supper had Special Significance

This supper was the last meal Jesus would eat with his disciples. It was his last few hours with them before his death. From his discourse recorded in John 13:31–16:33 it is evident that Jesus packed into those hours those things which were of greatest significance: love for one another as the mark of discipleship, the way to the Father's house, the coming of the Holy Spirit, peace in tribulation, the key to fruitfulness, Jesus' departure and return, and the privilege of prayer. It was the perfect time to introduce a spiritual ceremony that would depict the real meaning of those harrowing events that were shortly to take place. The most important message to communicate in symbol would be *hope* for the future. This then is highlighted in all four of the gospel accounts. Luke's record of Jesus' statement, "For I say to you that I shall not drink from the fruit of the vine from now until the time when the kingdom of God comes" (22:17–18), is echoed by Matthew (26:29) and Mark (14:25) and paralleled in John 13:1. It even finds its way into 1 Cor 11:26 where Paul writes, "until He comes."

It should also be noted that from ancient times the eating of a meal together implied something about fellowship. Those who eat together form a fellowship.⁷ This is a significance of that supper as well. More will be said of this later.

THE APOSTOLIC PERPETUATION

After those events took place which are recorded in the gospels, it is recorded that the apostles perpetuated this supper from which is drawn the elements for the celebration of the bread and the cup. The early post-apostolic churches continued this pattern.

⁷Klappert, "Lord's Supper," 2. 521.

The New Testament Record

Acts 2:42, 46 and 20:7–11 use the expression “the breaking of bread.” A study of this expression demonstrates that this is best understood as referring to a full meal rather than simply the Eucharist.⁸ This phrase became a technical expression for “The Lord’s Supper” (1 Cor 11:20) and the “Agape” (Jude 12). These terms also embodied the concept of a full fellowship meal with ceremonial significance.⁹ It is thus evident that the church in Acts perpetuated the practice of that meal experienced in the upper room on that fateful night.

It should be noted that what Paul says regarding that supper in 1 Corinthians should be read as part of the pre-literary history of both Luke and Acts, for Paul’s epistle predates both.¹⁰ Luke was the companion and assistant to the apostle and probably used Paul as a source for some of his material.

The subject under discussion in 1 Cor 10:14–21, meat offered to idols as it relates to the practice of Christians, demands that both the supper and its memorial, the Eucharist, are in view. The dynamic unity between the Eucharist and the supper is illustrated by the fact that a portion of the sacrifice was offered on the altar and the remaining larger portion was shared in a fellowship meal before God.¹¹ The bread, cup and table of the Lord are all woven together in the communion experience.

1 Cor 11:17–34 demonstrates at least two things about the Lord’s Supper. First, it was an actual meal.¹² Vv 20–22 make any other understanding of it impossible. Second, the supper was practiced, though severely abused, and its continued practice was expected and assumed in v 33 and in the warnings attached to *continued* abuse of it (vv 27–32).

It is not known exactly how the Lord’s Supper came to be called the Agape (Jude 12). But before the NT era closed the fellowship meal, originating in the upper room, was called the Agape, the Love

⁸Plaster, *Ordinances*, 81–83, 132–34; Homer A. Kent, Jr., “A Historical Investigation of the Agape” (unpublished Th.M. thesis; Grace Theological Seminary, 1952) 33; J. Behm, “κλάω,” *TDNT* 3 (1965) 729–30; F. F. Bruce, *Commentary on the Book of Acts* (NICNT; Grand Rapids: Eerdmans, 1981), 79, 408; R. Lee Cole, *Love Feasts* (London: Charles H. Kelly, 1916) 50; and J. F. Keating, *The Agape and the Eucharist in the Early Church* (London: Methuen, 1901) 42–44.

⁹Klappert, “Lord’s Supper,” 2. 530.

¹⁰Donald Guthrie (*New Testament Introduction* [3d ed.; Downers Grove: InterVarsity, 1970]) prefers A.D. 57 for 1 Corinthians (p. 441) and A.D. 60–61 for the Gospel of Luke (pp. 110–14).

¹¹See the article by James Custer, “When is Communion Communion?” in this issue of *GTJ*.

¹²J. Behm, “δεῖπνον,” *TDNT* 2 (1964) 34.

Feast. Jude is commonly dated somewhere between A.D. 65–80.¹³ By this time the emphasis of the Lord's Supper was focused on the love relationship between the believers as they shared a complete salvation through the Lord Jesus Christ.

While it is admitted that the textual evidence in 2 Pet 2:13¹⁴ is weighted toward the reading "deceptions" (ἀπάταις), it is significant that the alternate reading, "love feasts" (ἀγάπαις), does have relatively early support. Such support shows that the expression and the practice were thought to exist in NT times. There is also the question of a parallel with Jude 12. 2 Peter probably dates late in Peter's life, sometime before his death in A.D. 68.¹⁵

The Post-NT Record

The Didache (one of the earliest known extra-NT Christian writings) indicates that the phrase "break bread" became semi-technical for the supper (called the Agape) and the Eucharist *combined*.¹⁶ R. Lee Cole writes, "For nearly three centuries the Agape continued to be a familiar part of Christian Worship in every locality in which Christianity has left us early records."¹⁷ Ignatius in his Epistle to the Smyrneans (ca. A.D. 112) sets apart practices that are ordinances by requiring the presence of a Bishop. He cites two: Baptism and the Agape. Later in the same epistle he makes it clear that he was understanding the Eucharist to be part of the Agape.¹⁸ Likewise, the Didache does not even imply that there were separate ordinances making up the service. The communion service is treated there as a unit with the Agape and the Eucharist practiced together.¹⁹

To summarize, both the apostolic record and the early post-apostolic literature testify to the fact of the perpetuation of the Lord's Supper or Agape as a ceremonial meal of symbolic significance.

THE DYNAMIC UNITY OF THE SUPPER AND THE EUCHARIST

A practical purpose is served by showing the intrinsic unity of the supper and the Eucharist. Few Christians question the practice of the Eucharist. However, the Eucharist is all that is taken from the

¹³Guthrie, *New Testament Introduction*, 909–12.

¹⁴Metzger, *Textual Commentary*, 704.

¹⁵Guthrie, *New Testament Introduction*, 850.

¹⁶Cole, *Love Feast*, 47. Cole is one of several European scholars who wrote on the Agape at the beginning of the 20th century.

¹⁷*Ibid.*, 12.

¹⁸Ignatius, "Epistle to the Smyrneans" (ANF; reprint; Grand Rapids: Eerdmans, 1979) 8. 89–90.

¹⁹"The Teaching of the Twelve Apostles" (ANF; reprint; Grand Rapids: Eerdmans, 1979) 7. 379–80.

upper room for ceremonial perpetuation. Why take only the Eucharist from the upper room ceremony? On what grounds is such a selection made? There are at least four lines of scriptural evidence that inseparably link the Agape with the Eucharist.

The Bread and the Cup of Both Supper and Eucharist are One

It is important to notice that the term "Eucharist" is not a scriptural designation for the bread and cup.²⁰ It suggests that the bread and cup, called the "Eucharist," are somehow set apart as more sacred and distinct from the elements of the Lord's Supper (i.e., Agape). Such is not really the case. A careful comparison of the various accounts of the upper room supper in Scripture indicates that the food of the supper and the food of the "Eucharist" were materially and ceremonially one. A harmonization of the Synoptics with Paul's account in 1 Corinthians 11 is helpful.

First, the bread and cup of the memorial (remembrance) were not a special portion of food kept aside from the meal for the celebration of a "Eucharist" after the meal. Matthew and Mark both place the bread memorial during the course of the meal, that is, "as they were eating."²¹ Luke and Paul do not make such a specific statement but what they do say is easily harmonized with Matthew and Mark. Luke placed the bread memorial between the first and second sharing of the cup (Luke 22:17-20). Thus, the bread of remembrance is from the meal in progress.

Second, both Luke and Paul place the memorial cup after the supper.²² Matthew and Mark present the memorial cup after the bread without comment as to time frame. But again, their account is easily harmonized with that of Luke and Paul.

Third, there is a cup received by Jesus and shared during the supper according to Luke 22:17. The memorial of the cup is presented in v 20. However, the two cups are one. Since the first cup (22:17) is without the article, and the second cup (22:20) has the article, this is an example of the anaphoric article or the article of previous reference.²³ That is to say, after the supper Jesus took the previously mentioned cup and designated the remembrance.

²⁰This became the term used extensively by the early church. Cf. Ignatius, "Epistle to the Smyrneans," 8; and Justin Martyr, "First Apology" (ANF; reprint: Grand Rapids: Eerdmans, 1979) 1. 66.

²¹Ἐσθιοντων δέ αὐτῶν (Matt 26:26); καὶ ἔσθιοντων αὐτῶν (Mark 14:22).

²²The identical phrase μετὰ τὸ δειπνῆσαι is found in both Luke 22:20 and 1 Cor 11:25.

²³A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1943) 762.

The point is that Jesus took the food of the supper, bread and wine, and designated the bread of the supper as a remembrance of his body, and the wine of the supper as the remembrance of his blood. The "Eucharist" has no separate existence or meaning apart from the supper from which it was taken. At the time of the original institution it was not a bread and cup celebrated after supper and apart from that supper as a separate ceremony. This is not to say that having a wafer of bread and a sip of juice for the Eucharist is wrong in and of itself. However, such a practice may suggest a separation that is not true. It implies the separation of those elements from the supper from which they were taken.

The Focus on the Second Coming by the Supper and its Food

In all four accounts of the supper the memorial refers to the coming of the Lord Jesus. In Luke 22:18 the eating of the supper (the "supper" cup) is connected with the statement, "For I say to you that I shall in no wise (οὐ μὴ) drink from the fruit of the vine from now until when the kingdom of God comes." 1 Cor 11:26 notes that "as often as we eat this bread and drink this cup, we are proclaiming the Lord's death until He comes." Matt 26:29 says, "And I say to you that I shall in no wise (οὐ μὴ) drink from the fruit of the vine from now on until that day when I drink it with you new in the kingdom of my Father." Mark 14:25 likewise states, "Verily I say to you that I shall in no wise any longer (οὐκέτι οὐ μὴ) drink from the fruit of the vine until that day when I drink it new in the kingdom of God."

When the supper and Eucharist are together, believers are pointed toward the future hope of their supper engagement with the Lord. This future emphasis unites the two aspects. It should be noted that this reunion with the Lord is pictured in parable (Matt 22:1-14; Luke 14:16-24) and prophecy (Rev 19:7-9) in the setting of the great Supper.

Abuse of the Supper Defiles the Memorial

It is clear that the subject under discussion in 1 Cor 11:17-34 is the practice or rather the abuse of the Lord's Supper. Vv 20-22 plainly say so. The conclusion in vv 33-34 also indicates that the supper is the matter in Paul's mind. The introduction of the bread and cup memorial in vv 23-26 forms the theological basis for an assertion regarding the danger of abusing the supper. The food of the supper is given ceremonial significance. To abuse the supper, that is, to eat and drink its food in an unworthy manner due to division and selfish strife, is to bring guilt (11:27) and judgment (11:29) upon one's self. In fact, weakness, sickness, and even death are possible consequences. In short, the supper and its food, including the bread and

cup, are united in such a way so that to abuse the supper is to defile the worship of the Lord as celebrated in the supper and its memorial. This points to a union of the two.

*There is a Spiritual, Dynamic Unity
Between the Supper and the Memorial Food*

1 Cor 10:14–22 reveals a common principle involved in a worship ceremony, whether pagan, Jewish, or Christian.²⁴ All three are in view in this text. Meat offered to idols forms the context of this passage. Can a believer eat meat offered to idols? A portion of the meat is offered on the altar to a pagan deity. The rest of the edible carcass is then shared in a fellowship meal. This shared meal constitutes the group as a body of worshipers of that deity. Paul notes that nothing happens to the food (10:19), but when one eats with an uneasy conscience regarding the idol he is practicing idolatry. Though idols are nothing, the demons behind them are real.

This same principle is exemplified in Israel's worship. Those who eat the sacrifices are sharers (κοινωνοί) of the altar (10:18). Again, a portion is offered at the altar, declaring the name of the deity worshiped. The rest of the edible carcass (or loaf, etc.) is then eaten by the worshiping group. That group is constituted a body of worshipers by their eating (Deut 12:17–18, 26–27).

Similar to these two worshiping groups is the worship of Christians in the communion experience. The parallel is the basis for the argument of the passage. One should not eat meat offered to idols with an uneasy conscience because one should not be a sharer (κοινωνοί) with demons (10:20). One must not, therefore, drink the Lord's cup and the demon's cup. One cannot partake of the Lord's table and a demon's table. The Lord's Supper and its memorial are linked as the carcass is linked to the portion offered in pagan and Jewish worship. The link is spiritual, ceremonial and dynamic. Meaningful practice of the Eucharist is tied to the celebration of the supper.

THE APOSTOLIC AUTHORITY FOR ITS PRACTICE

An Apostolic "Tradition"

The subject matter of 1 Cor 11:2–34 has to do with apostolic traditions and instructions given by Paul to the church at Corinth. In v 2 Paul praises the Corinthian church for holding fast to the traditions²⁵ (παράδοσεις) he had delivered (παρέδωκα) to them. He then

²⁴Cf. Custer, "Communion," in this issue of *GTJ*.

²⁵See the study by J. Timothy Coyle in this issue of *GTJ*. See also Klaus Wegenast, "Teach" (*NIDNTT*) 2. 773.

proceeds to give instruction concerning a tradition that needs reinforcement among them (11:3–16). In v 17 Paul begins instruction concerning another tradition with regard to which he does *not* praise them. He begins, “now giving instruction with respect to this, I do not praise” (τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ). This matter is one of the traditions which he delivered which was not being properly perpetuated. In fact, it was being grievously abused. In v 23 Paul specifically refers to that which he received from the Lord and delivered (παρέδωκα) to them regarding the bread and the cup. He does so, not to distinguish the bread and cup from the supper, but to continue his argument against the abuse of the supper. The meaning assigned to the bread and the cup by the Lord is a strong argument against abusive eating of that bread and cup during the supper meal.

Paul concludes in v 34 with the statement, “The remaining things I shall arrange when I come.” He has ordered or arranged things pertaining to the abuse of the supper in his letter. He will do the same for other matters related to it when he comes. The context of this chapter clearly involves matters being commanded by the apostle.

An Apostolic Tradition of “Coming Together”

The verb συνέρχομαι occurs five times in 11:17–34 (17, 18, 20, 33, 34). This verb refers here to the gathering of the church to celebrate the Lord’s Supper.²⁶ Collating the occurrences of the term with its modifiers results in the composite phrase “as you are coming together as a church at the same place to eat the Lord’s Supper.”²⁷ Thus, the supper itself is a formal gathering for worship with a special significance beyond mere eating and drinking.²⁸

An Apostolic Imperative

A final look at this text will focus on 11:33. The answer to the abuse of the Lord’s Supper is not to discontinue the supper but rather to “wait for” one another (ἀλλήλους ἐκδέχεσθε) instead of each one “taking first” his own supper in the eating (21). The verb “to wait for” is in the imperative mood—it is a command. The participle “coming together” (συνερχόμενοι) is dependent upon the imperative verb and can be construed as a participle of attendant circumstance. In that

²⁶Johannes Schneider, “ἔρχομαι,” *TDNT* 2 (1964) 684.

²⁷Συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ (18) . . . ἐπὶ τὸ αὐτὸ . . . κυριακὸν δεῖπνον φαγεῖν (20). This composite text describes the practice that is referred to throughout this passage. The fact that the reference is from a corrective vantage point does not alter that.

²⁸Plaster, *Ordinances*, 62–63.

case, the imperative force of the main verb is carried over into the participle.²⁹ Thus, the coming together for this supper is a part of the command. The abuses were to be corrected but the practice of the supper was not to cease.

CONCLUSION

In summary, the Lord's Supper is a meal which included the memorial of the bread and cup. It is an apostolic tradition perpetuated by Paul on the basis of the upper room model and the revelation to him from the Lord (1 Cor 11:17-34). It is a ceremonial meal which has a purpose beyond satisfaction of hunger (11:34). It is the source of the bread and cup which is shared in order to declare and memorialize the redemptive work of Christ. It recognizes the fellowship of believers worshiping the Lord Jesus for his sacrificial death. It involves the ceremonial fellowship of Christians looking forward to sharing a supper with the Lord when he returns.³⁰

²⁹Ernest DeWitt Burton, *Syntax of the Moods and Tenses in New Testament Greek* (3d ed.; Edinburgh: T. & T. Clark, 1898) 173-74. Other examples of this grammatical phenomenon are Matt 28:19-20; Eph 5:18-23; and James 5:14.

³⁰It is encouraging that two articles have appeared recently urging reinstitution of the Love Feast in church worship: David Gough, "Recovering the Love Feast," *Eternity* 33 (July-August, 1982) 50-51; and Daniel Doriani, "Wasn't the Lord's Supper Originally a Feast?" *Christianity Today* 27 (March 18, 1983) 44.

WHEN IS COMMUNION COMMUNION?

JAMES CUSTER

The assumption that the Eucharist is the "communion service" is not supported by evidence from the Gospels and from 1 Corinthians. The communion service consists of the observance of both a full fellowship meal and the Eucharist, each pointing to different aspects of Christian truth. This understanding is supported by Paul's argument concerning the practice (which occurred both in Israel's sacrifices and in pagan sacrifices) of offering a portion of a sacrifice while the remainder was eaten by the parties who experienced communion through the sacrifice.

* * *

INTRODUCTION

ON the eve of his crucifixion, Jesus gathered his disciples into the upper room and instructed them about the relationship they had enjoyed together and how that relationship would be altered by his departure from them. He gave them activities which illustrated his ministry on their behalf and the benefits they would receive from their relationship with him. There were four activities that evening: the washing of feet (John 13:1-17), the fellowship meal (Luke 22:15-18), the eucharistic bread taken in the midst of the meal (Luke 22:19; 1 Cor 11:23-24), and the eucharistic cup taken after the supper (Luke 22:20; 1 Cor 11:25).

Christians have not agreed that all of these activities must be perpetuated. Those who observe only the eucharistic bread and the concluding cup still refer to such observances as the Communion Service. 1 Cor 10:15-22 is cited in support of this practice.¹ There Paul links blessing the cup and breaking the bread with communion (see especially v 16, "the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we bless, is it

¹E.g., F. W. Grosheide, *Commentary on the First Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1953) 230; and R. C. H. Lenski, *The Interpretation of Paul's First and Second Epistles to the Corinthians* (Minneapolis: Augsburg, 1963) 409.

not the communion of the body of Christ?"). The expected answer is "yes." It is the purpose of this study to show that Paul was not referring to the Eucharist as constituting a full communion service. Rather Paul was referring to the meal out of which the elements of the Eucharist were to be taken. Further, it will be argued that the passage shows that neither the practice of the meal alone, nor the practice of the Eucharist alone, can constitute a full, biblical communion. Both must be practiced together by believers who recognize the truth that Christ vested in the symbols in order for the communion referred to in the passage to occur.

COMMUNION RESULTS FROM A SACRIFICIAL ACTIVITY

In 1 Cor 8:10 Paul answered the question about believers eating meat which had been offered to idols. Since the meat had been involved in demonic worship practices, it could potentially involve the eater in a communion with demons (10:20). Paul reminded the believers about the experiences of the people of Israel (10:3-4), who became involved in idolatry (10:5-7) through eating and drinking. God had judged them and had left documentation of their failure in order to warn other believers not to engage in idolatry. In the midst of this discussion, Paul addresses the mature believers (10:15) and urges them to discern that the same laws of worship which function in the sacrificial system of Israel (10:18) and in the idolatrous sacrifices of the Gentiles (10:19-21) also function in the believers' communion meal (10:16-17).

COMMUNION IS A REAL RELATIONSHIP

The word *κοινωνία* is used four times in this passage. It means a partnership or community of persons who have something in common.² Three partnerships are described in this passage: (1) the believers' partnership with the body and blood of Christ, (2) the Israelite partnership with the altar, and (3) the Gentile partnership with demons. That these are not imagined identifications but real relationships is proven by the impossibility of a believer belonging to two opposing partnerships (10:21) and by the jealousy of God which is provoked against any who would attempt to do so (10:22). The wilderness judgment already cited (10:3-7) documents how real these partnerships are to God. He responds to individuals and treats them according to the terms of the partnership to which they belong. Blessing flows from him to those who are partners with Christ, and judgment falls upon those who are partners with demons.

²BAGD, 438-39; J. Schattenmann, "Fellowship," *NIDNTT* 1. 643-44; and Friedrich Hauck, "κοινωνία," *TDNT* 3 (1965) 805.

Therefore, the communion or partnership which Paul is discussing is a serious and vital relationship involving the partners in binding relationships that determine God's dealings with them. It involves much more than a subjective feeling or an individualistic mental attitude toward God. Communion is a relationship with consequences which are shared by the partners.

COMMUNION OCCURS THROUGH THE ACTIVITY OF THE PARTNERS

Communion is not found in the cup or bread. The physical elements tangibly express truths which the partners celebrate by blessing and eating. The bread and the cup contain no mystical or spiritual value. Paul makes this clear by comparison, pointing out that neither the idol nor the substance offered as a sacrifice to the idol "is anything" (10:19). Nevertheless, the pagan idol represented a demonic spirit who did indeed receive the sacrifices offered (10:20) and united as a partner with the worshipers. Likewise, through the Israelite altar Jehovah received the sacrifices offered and united himself as a partner with those who ate the appointed portion of the sacrifice.

Communion is created through the active participation of the worshipers. The Israelites ate a portion of the sacrificial substance and celebrated their partnership with God. Believers could become partners with demons by eating and drinking portions of the things that had been offered upon the pagan altar (10:20). The believers would join in partnership with Christ by blessing the cup and breaking the bread (10:16). This breaking involved eating from the loaf of bread (10:17)³ as illustrated by the specific reference to the eating of sacrifices in Israel (10:18). Thus, communion is produced by the active participation of the partners as they eat and drink the prepared elements.

COMMUNION REQUIRES THE EATING OF PREPARED BREAD

Communion occurs when the believer eats bread which has been set apart through the symbolic action originated by Christ. In a sense derived from the terminology of I Corinthians 10, the bread has been "sacrificed." Paul stresses that when believers are breaking the bread in a communion service, they are all sharing out of *one* bread (10:17). Because it is *one* bread the many individuals are "*one* body." The significance of the oneness of the bread is illustrated in the sacrifices of Israel (10:18) and in the sacrifices to idols (10:20-21). It is then applied to the question of eating meat offered to idols (10:24-33).

³Grosheide (*First Corinthians*, 233) says, "Each member eats a piece of the loaf and in that way partakes of the loaf in its entirety."

Certain Israelite sacrifices required that the worshipers eat a portion of the offering. The sacrifice was divided; part was put on the altar and the other part was eaten by the worshipers.⁴ The same animal thus bridged the distance between the altar and Israelite. The benefits given by God because of what was happening to the part laid on the altar were transmitted to the one eating because both parts belonged to one sacrifice.⁵ Thus, the blessings of the propitiated God were made the possession of the obedient eater and he was recognized as being a partner with Jehovah.

The same principle worked in the pagan sacrificial system.⁶ What had occurred when part of the sacrificial animal was offered to the idol affected the rest of the carcass that was sold in the market. Because one part had been sanctified as a sacrifice, the rest of the carcass was potentially able to involve anyone who ate of it in a partnership with the demon. The potential of such association was latent in every portion of meat which had been involved in idol sacrifices. This potential was the danger Paul warned believers to avoid.

The similar dual usage of the sacrificial animal in both pagan and Israelite worship systems also applies to the believer's communion. Jesus had used the same ("one") bread for both the meal and the eucharistic bread. He had used the same cup (Luke 22:17-20) for the meal and for the eucharistic cup after supper. The bread could constitute a valid communion for the believers as they ate the meal because a portion of it would be offered to God in a eucharistic thanksgiving. Thus the communion meal is sanctified by the eucharistic offering which is specifically designated by Christ as a symbol of his sacrifice. Because of this principle, Paul later argues (11:20-34) that when the believers desecrated the supper it was impossible for them to avoid unworthily eating the eucharistic bread which followed the meal.⁷ The same bread was used for both parts of the service. For biblical communion to occur, believers must observe both of the activities which Christ prescribed that involved the use of the "one" bread.

⁴Cf. Lev 7:15-18. Not only priests are in view; there were sacrifices from which the offerer also ate.

⁵Cf. Lev 7:19-21. The portion eaten belongs to the Lord and is part of the one sacrifice being made.

⁶Hauck, "κοινός," 799-800; and James L. Boyer, *For a World Like Ours* (Winona Lake: BMH, 1971) 96.

⁷While the order of events is different than that found in Israel or pagan rites (since the "sacrifice" followed the meal), the principle of identification between the two parts remains the same.

COMMUNION OCCURS AS PARTNERS EXERCISE DISCERNMENT

Communion does not occur unless the actions are performed in conscious knowledge of the truths being symbolized. Mechanical, thoughtless participation, even in the proper activities, does not create communion. It has already been shown that communion is not found in the physical substance of the altar or sacrifices (10:19) but in the activity of the worshiper as he eats and drinks the elements. Applying this truth to the question of eating meat offered to idols, Paul told the believers that they could eat any meat sold in the market (10:25); they could attend meals with unbelievers and eat anything placed before them (10:27), and, if they were certain they would not be seen by a weaker brother, they could even eat a meal within the idol's temple (8:10)! But only believers who had "knowledge" (8:7) could exercise such freedom. This knowledge was that the meat offered to idols was undefiled because idols are "nothing" (8:4). But if a Christian did not have this knowledge and believed that eating meat offered to idols involved participation in idolatry, for him to eat was sin (8:7-11). It would be sinful for a "strong" believer (8:12) to encourage such a weak brother to eat. If anyone (even non-believers) raised the issue, the believer was not to eat the questionable meat (10:28). In all of these applications, Paul consistently shows that knowledge, which governs the conscience and controls one's perception, is the key to proper action. The individual's discernment makes the meat either an acceptable social occasion or a participation in idolatry.

In 1 Corinthians 10 Paul requires that communion participants perceive in the elements the benefits secured for them by the blood and body of Christ (10:16). In the one loaf of bread from which they all share, they are to discern the relationship which binds all of them into one body (10:17). Absence of such discernment not only negates the possibility of communion but also brings the condemnation of God.

In correcting the abuses which the Corinthians had introduced into their observances of the Lord's Supper (11:17-34), Paul argued that the misuse of the meal which resulted in one being hungry and another being drunken was actually a despising of the church of God (11:21-22). He described eating and drinking unworthily as a failure to discern the body of believers (11:29).⁸ Because of this failure, many were guilty (11:27) and were being chastened by the Lord (11:30-32). Failure to properly discern the truths symbolized had turned their

⁸Donald Guthrie, *New Testament Theology* (Downers Grove: InterVarsity, 1981)

"communion" into discipline (11:34). The solution was to examine themselves (11:28) and to cease eating and drinking the elements of the supper in a manner unworthy of the truth being symbolized.

COMMUNION OCCURS WHEN THE PARTNERS OBSERVE
BOTH THE MEAL AND THE EUCHARIST

Paul showed that in both Israelite and pagan worship practices communion involved two activities using the same carcass—one portion was used for a sacrifice and the other portion was eaten by the worshipers. Not every meal in an Israelite home was a communion. Only those meals which involved eating a portion of the sacrificed animal were valid communions.

Not every piece of meat sold in the markets of Corinth could potentially engage those who ate it in partnership with demons. Only those pieces that were part of a carcass used in sacrifice were questionable. Likewise, in Christian communion the taking of the eucharistic cup and the eucharistic bread apart from participation in the meal does not satisfy the requirements of this passage or constitute a valid communion.

Every time the Eucharist is specifically mentioned in the NT it is linked to a meal.⁹ All four gospels declare that Jesus led his disciples through a meal in the upper room. The other events of the evening are all associated with that meal. Paul spoke of a meal as the Lord's Supper (11:20) and claimed that the authority for the practice came directly from the Lord (11:23). It is the testimony of Scripture that Jesus took elements from the meal when he commanded that the bread and the cup be observed as a memorial of his death.

Some believers today do not share a meal together from which they might take the elements for the Eucharist. They only observe the Eucharist and call it the "Lord's Supper," assuming that Paul has the Eucharist in mind in 1 Cor 10:16–17, 21. Four observations from the passage suggest that these verses refer to the communion meal, not the Eucharist.

First, although Paul described the cup as one of "blessing" (εὐλογία, 10:16),¹⁰ he did not say that it was part of the Eucharist. Neither in the gospel accounts nor in Paul's discussion of the Eucharist in 1 Cor 11:23–34 is the verb "to bless" (εὐχαριστέω) used to describe the cup. Both Matthew and Mark mention that Jesus "blessed" the eucharistic bread, not the cup. Luke records two activities of Jesus

⁹Matt 26:26–29; Mark 14:22–25; Luke 22:14–20; 1 Cor 10:16–22 (cf. "table"); 11:20–34.

¹⁰There are a few manuscripts which read εὐχαριστίας instead of εὐλογία (F, G, 365, and a few others). But these witnesses are late and so few that this reading cannot seriously be considered to be original.

involving the cup on the table before him. The text says that Jesus gave thanks (εὐχαριστήσας) for the cup when it was used during the meal (Luke 22:17), but not when it was used for the "Eucharist" (Luke 22:20). The focus of Jesus' activity when he used the cup during the meal was upon the future when all of the promised blessings of God's covenants would be fulfilled on earth. The eucharistic cup, however, looks back and memorializes the shed blood that secured for believers a participation in new covenant blessings. Although the same cup was used for the meal and for the Eucharist, Paul's reference to "the" cup of blessing (1 Cor 10:16) shows that he was referring to the meal cup.

Second, the bread being broken is not specifically identified as the eucharistic bread. The activity of breaking bread is done by all of those who are involved in a communion observance and their sharing of one loaf constitutes them as one body (1 Cor 10:17). Breaking bread is a common phrase in Scripture and usually means to eat a meal.¹¹ That this is the meaning in 1 Cor 10:16–17, 21 is clearly implied in the context.

Third, the partnership with the body of Christ that occurred when the bread was broken does not need to be understood in terms of the Eucharist. In the Eucharist, Jesus specified that the bread was the symbol of his body "which is given for you" (Luke 22:19). Thus, the eucharistic bread focuses on the physical body of Jesus. But the partnership which occurred in the breaking of bread in 1 Cor 10:16 is defined as the unity of the individual sharers in one body (10:17). This relationship among believers as one body is the subject of 1 Corinthians 11–14. When the believers in Corinth abused the eating of the meal they were violating this truth which is symbolized in the meal. They were "despising the church of God" (11:22) by "not discerning the body" (11:29).

The Scriptures speak of two bodies of Christ, the body of his flesh and the body of his followers. Both bodies are real and both, as seen above, are symbolized at different times in the course of the communion service. The eucharistic bread looks back to memorialize the crucifixion of Christ in his human body. The meal bread focuses on the unity of believers which forms the earthly body through which the Head, Jesus Christ, now continues his work among men. In 10:17

¹¹David R. Plaster, *Ordinances: What Are They?* (Winona Lake: BMH, 1985) 81–83, 132–34; Homer A. Kent, Jr., "A Historical Investigation of the Agape" (unpublished Th.M. thesis: Grace Theological Seminary, 1952) 33; Johannes Behm, "κλάω," *TDNT* 3 (1965) 729–30; F. F. Bruce, *Commentary on the Book of Acts* (NICNT; Grand Rapids: Eerdmans, 1981) 79, 408; R. Lee Cole, *Love Feasts* (London: Charles H. Kelly, 1916) 50; and J. F. Keating, *The Agape and the Eucharist in the Early Church* (London: Methuen, 1901) 42–44.

Paul points to the body of Christ which is celebrated by the meal bread, not the one which is memorialized in the Eucharist.

Finally, Paul employs the word "partakers" to describe both those who participate in communion by breaking the bread (10:17) and those who cannot be "partakers of the table of the Lord" while also being partakers "of the table of demons" (10:21). Thus Paul describes the breaking of bread as involving the table of the Lord. The word "table" (τράπεζα) suggests eating a meal, not eating a single morsel.¹² Jesus used "table" to identify the betrayer when he said, "the hand of him that betrayeth me is with me at the table" (Luke 22:21). Since Judas left the Upper Room immediately after receiving the morsel (John 13:30), and since the morsel was given *before* Jesus instituted the Eucharist, then Judas was involved in the table meal but did not eat the Eucharist.¹³ The second reference Jesus made to a table (Luke 22:30) expressed a promise that the disciples would "eat and drink at my table in my kingdom." That future event is a meal, the Marriage Supper of the Lamb (Rev 19:9), and the descriptions of that meal encourage believers to expect a banquet.

To summarize: (1) neither the cup nor the bread are specifically called eucharistic in the text; (2) the cup is identified as one of blessing, a description more characteristic of the meal cup than of the memorial cup; (3) the act of breaking bread together constituted the eaters as a unified body (1 Cor 10:16–17); and (4) the activity of eating the bread is described in 1 Cor 10:21 as being a partaker of the Lord's "table." Therefore, the activity Paul specifies as constituting communion is not the Eucharist alone. Rather, the eucharistic bread and cup are celebrated in union with the meal, the dual usages of the same bread and cup portray the symbolism instituted in the Upper Room and discussed by Paul in 1 Corinthians. It reminds the partakers of their partnership with God and one another.

CONCLUSION

Communion is a partnership with God and other believers that is created by the application of the ministry of Christ to the individual believer. The benefits of this partnership are detailed in the promises of the NT and are made secure for believers by his sacrificial death. This truth is celebrated in the eucharistic bread and cup. The present and future participation in these benefits is celebrated in the Lord's meal. As believers thoughtfully eat and drink both the meal and the Eucharist, they are celebrating and strengthening their partnership with God and with each other. Such obedience brings blessing to believers and glory to God. This is communion.

¹²BAGD, 824; and Leonhard Goppelt, "τράπεζα," *TDNT* 8 (1972) 209–15.

¹³Robert L. Thomas and Stanley N. Gundry, *A Harmony of the Gospels* (Chicago: Moody, 1978) 210–13.

THE AGAPE/EUCHARIST RELATIONSHIP IN 1 CORINTHIANS 11

J. TIMOTHY COYLE

The earliest passage which presents the clear perpetuation of the eucharist, 1 Cor 11:17-34, places it in the context of a meal known as the Lord's Supper or agape. This study analyzes the communion service in this passage in its biblical, theological, and historical contexts. The agape is the ideal setting for both the eucharist and the ordinance of footwashing. It offers an opportunity to anticipate the joy of what lies ahead in the kingdom of God, to reflect upon the events and meaning of the Last Supper, and to celebrate the present fellowship of believers with one another and God.

* * *

INTRODUCTION

FROM the inception of the Brethren church in the early eighteenth century by Alexander Mack and a small band of believers, Brethren churches have practiced a communion service that consists of three parts: the washing of the saints' feet, the love feast, and the bread and the cup. Because these three observances are practiced in conjunction with one another, the service is referred to as a "three-fold communion service." This service has become one of the distinctives of Brethren churches. In harmony with the traditional practice of the Brethren, the only communion service observed today by the Fellowship of Grace Brethren Churches is threefold. No one part is regarded as more important than the others, nor practiced separately from them. This is done not simply because this service is a Brethren distinctive, but because it is believed to be the form of communion that the Lord intended his followers to practice as act forth in the NT.

Aside from passages in the gospels in which Christ instituted the communion service on the night of the Last Supper, perhaps the key passage regarding the communion service is 1 Cor 11:17-34. In this passage reference is made both to the love feast (also referred to as the agape) and to the bread and the cup (also referred to as the

eucharist). While most Christians believe that the eucharist is to be observed by the church today, most do not practice the love feast. Various reasons for this are given, but the most common one is that, although the early church practiced the love feast, there is no command or even suggestion in the NT for it to be continued. The purpose of this study is to demonstrate that the agape was intended to be perpetuated, and that the eucharist is inseparably linked to it.

THE CONTEXT OF 1 CORINTHIANS 11

1 Corinthians 11 begins with the exhortation, "Be imitators of me, just as I am also of Christ" (v 1).¹ This could refer back to what Paul had just concluded in chap. 10 concerning the exercise of Christian liberty, or it could look forward to what he was to say next. It is difficult to say with absolute certainty which is the case. Support can be given for both views and authorities are divided.² Since Paul refers to himself and to his own actions in both 10:33 and 11:2, it could go with either the preceding or the following. In fact, it could very well serve as a transition between the two. The point is that μιμηταί μου γίνεσθε / 'be imitators of me' is a command. If this is to be taken with what follows, then there is a direct command for the perpetuation of the practices which Paul then deals with.

In 1 Corinthians 11 Paul deals with two practices in the local church. The first is the woman's head covering. It seems that the church at Corinth was correctly observing this practice, but had forgotten its significance. The second practice is the agape. Once again the church was observing this practice, but doing it improperly, and for this they were rebuked. If 11:1 goes with what follows, then there is a definite command to practice the agape.

Τη Παράδοσις

While there is some room for doubt as to the reference of 11:1, the meaning of 11:2 is clear. There Paul says, referring to what he was about to deal with, "Now I praise you because you remember me in everything, and hold firmly to the traditions, just as I delivered them to you." Of primary importance in this verse is the word παράδοσις, which the *NASB* translates "traditions." The term comes

¹ All quotations are from the *NASB* unless otherwise indicated.

² Referring back: F. W. Grosheide, *Commentary on the First Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1953) 246; R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistles to the Corinthians* (Minneapolis: Augsburg, 1963) 428; and Leon Morris, *The First Epistle of Paul to the Corinthians* (TNTC; Grand Rapids: Eerdmans, 1958) 150. Looking forward: James L. Boyer, *For a World Like Ours* (Winona Lake: BMH Books, 1971) 99.

from the verb παραδίδωμι, "to hand over, pass down, or deliver,"³ and thus παραδοσις refers to something passed down, handed over, or delivered. The traditions (παραδόσεις) are what Paul delivered (παρέδωκα) to the Corinthians. The connotation of the English word "tradition," however, makes it difficult to grasp Paul's meaning. He did not use it in a cultural sense to refer to those practices of a people which are passed down from generation to generation, nor did he use it in the ecclesiastical sense to refer to those practices and beliefs which became established in the church, and although not written in scripture, later came to have equal authority with it. Rather Paul used the term to refer to teaching derived from the Lord and handed down to the apostles.⁴ This is what they in turn delivered to the saints. When used in this way, it functions as a technical term.

At the penning of 1 Corinthians the apostolic "traditions" could have been either oral or written. However, the only "traditions" that have any authority today are contained in scripture. God superintended the writing of the NT so as to record those things which he desired to be passed on to and obeyed by his church. The instruction could refer either to matters of faith or practice.⁵ Interestingly, this function of παράδοσις is paralleled two other times in the epistles. In 2 Thess 2:15 Paul wrote, "So then, brethren, stand firm and hold to the *traditions* which you were taught, whether by word of mouth or by letter from us." These "traditions" could either be oral or written, but in either case they clearly had apostolic authority. Later in the same epistle Paul wrote "Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep aloof from every brother who leads an unruly life and not according to the *tradition* which you received from us" (3:6). Once again the importance and authority of the apostolic "tradition" can be seen.

It is true that παράδοσις can be used in scripture to refer to the traditions of men. In Mark 7:3, for instance, Jesus makes reference to the traditions of the elders. Here the term refers to a merely human teaching which is untrustworthy. This is very different from its use in connection with the apostles. Paul's use of the term in no way conflicts with that of the Lord since they are both opposed to human tradition (Col 2:8). In every NT use of παράδοσις the context clearly distinguishes which type of tradition is being referred to. What mattered to Paul was that his traditions were derived from the Lord.⁶ Thus, Paul's use of the term refers to teaching which came from Christ, and carried the full weight of apostolic authority.

³BAGD, 619–20. Παράδοσις is translated "ordinances" in the *KJV*, "teachings" in the *NIV*, and "traditions" in the *RSV*.

⁴F. Buchsel, "ἰδίδωμι," TDNT 2 (1964) 172.

⁵C. Hodge, *1 & 2 Corinthians* (reprint; Edinburgh: Banner of Truth, 1978) 206.

⁶Buchsel, "ἰδίδωμι," 172.

The Connection Between the Παράδοσις and 1 Cor 11:17–34

Although separated by intervening text, 1 Cor 11:2 and 11:17–34 are linked conceptually. This can be seen for at least two reasons. First, the term “traditions” in 11:2 is plural, referring to more than one teaching. The term is not a collective noun that must always be used in the plural, because it is also used in the singular (e.g., 2 Thess 3:16). Hence when it appears in the plural it refers to more than one “tradition.” In 1 Corinthians 11 it refers to two “traditions,” namely, the woman’s head covering (11:3–16) and the agape (11:17–34). The second reason for connecting 11:17–34 with 11:2 is the repeated concept of “praise” found in both 11:2 and 11:17. When Paul begins his discussion of the agape in 11:17 with the words, “But in giving this instruction, I do not praise you,” he is clearly linking the discussion which follows with the thought of 11:2. Therefore the practice of the agape had all the importance and significance of any apostolic παράδοσις. Further, it was intended to be observed and perpetuated as much as anything else that the apostles taught. Although there were abuses of the agape, Paul did not instruct the Corinthians to abolish it. Rather he tried to correct the abuses and even praised them for holding firmly to it (11:2).

THE RELATIONSHIP OF THE EUCHARIST TO THE AGAPE

In 1 Corinthians 11

It is clear that the agape was meant to symbolize the kind of love which the Lord had for his followers and which his followers were to have for each other (John 13:34–35). The Corinthians, however, demonstrated the opposite attitude in their love feasts. No regard was shown for the others who were there, especially those who had less. Each one was concerned with eating what he had brought for himself, or at least getting enough for himself (11:21). As a result, divisions existed among them (11:18–19), and these had to be addressed by Paul. But why was the eucharist (the bread and the cup) mentioned in this passage? The eucharist is certainly part of the “traditions” of the apostles, too. Even here Paul mentions it as that which he had received from the Lord and delivered (παρέδωκα) to the Corinthians (11:23). But Paul does not view the eucharist as a third element of the “traditions” since he does not introduce it in a manner similar to the way he introduced the agape in 11:7. Rather, Paul introduces his discussion of the eucharist with an explanatory γάρ / ‘for’ in 11:23. As is normal, the word here introduces an explanation or illustration of what has just been said. Thus what Paul is about to say concerning

the eucharist is closely linked to what he has just said about the agape.

As Paul sought to correct the Corinthians' attitude and conduct in the agape, he turned to a consideration of the eucharist. The words that Jesus had used when he instituted the eucharist on the night in which he was betrayed were an indication that the bread and the cup were a remembrance of him (11:23-25). Paul added that they were a proclamation of his death (11:26). It was very important that the eucharist be conducted in a proper manner; if it were not, the observance would be profaned (11:27-28), bringing judgment upon the believer (11:29-30). Thus a believer must examine his attitude and conduct in the communion service, especially concerning his relationship to others in the church (11:29). He could not have the proper spirit in the eucharist if he did not regard his brothers rightly. Judging from the abuse of the agape, this was a major problem in Corinth.

Of particular interest here is the close relationship between the agape and the eucharist that existed in the mind of Paul. He moved freely from a discussion of one to the other and back again without even an indication or explanation that he was doing so. So even though he begins by speaking of the agape (11:17-22), to illustrate the importance of a believer's attitude he refers to the eucharist (11:23-28). But in 11:29 he switches back to a consideration of the agape, because the words "if he does not judge the body rightly" refer not to the Lord's physical body as symbolized in the bread of the eucharist, but rather to the church, his spiritual body. In 11:33-34 Paul makes some final comments regarding the agape. He could move freely from one to the other because the two were closely linked in origin, concept, and practice.

In the Institution of the Communion Service

The close relationship between the meal and the eucharist can be seen in the institution of the communion service. The eucharist was instituted in the context of a meal, the Last Supper. The eucharist followed the meal (Luke 22:20; 1 Cor 11:25), and the elements of the eucharist came directly from the meal itself. There is no indication that the Lord set aside some bread and wine to be used later to represent his body and blood. Rather bread and wine which remained from the meal were used for the eucharist. No doubt this was also the practice of the early church. The eucharist came from the agape. There is an organic bond between the agape and the eucharist since the elements of the eucharist come from the agape itself. Had there been no agape, there would have been no eucharist. Thus Jesus'

command to practice the eucharist (1 Cor 11:24–25) assumes the practice of the agape and applies to it by extension.

THE DATE OF 1 CORINTHIANS

When Paul wrote this epistle, the communion service (which included both the agape and the eucharist) was already an established practice in the Corinthian church. Paul was not writing to encourage them to *begin* the practice of the communion service, but to correct their abuses of it. Paul had instituted the communion service when he founded the church (11:2), and the communion service he instructed them to practice was one that included an agape, followed by the bread and the cup.

In this light it is significant to consider how Paul gained his understanding of the communion service. He did not derive it from the gospel accounts, since the synoptic gospels were written during a period which began at least five years after the writing of 1 Corinthians.⁷

Nor did Paul gain his understanding of the communion service by consulting with the other apostles. In Gal 1:16–18 Paul states what he did following his conversion: “I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus. Then three years later I went up to Jerusalem.” Paul learned of the communion service in the same way that he learned of the other essentials of the Christian faith—by direct revelation from the Lord himself. This is supported by Paul’s words in 1 Cor 11:23: “For I received from the Lord that which I also delivered to you.” What Paul received from the Lord became a part of the traditions which were then delivered to the churches, including a communion service with the eucharist in the context of the agape. There is no instruction anywhere in scripture for the eucharist to be taken apart from the agape.

Regarding the gospel accounts Guthrie has commented that there is no clear demand for perpetuation of the bread and cup:

It is striking that none of the synoptic gospels gives any indication that the Lord gave a specific command that the supper was to be observed in the future. It is only in Paul’s record of the institution that the words are recorded, “Do this, as often as you drink it, in remembrance of me” (1 Cor. 11:25). It is natural to suppose that the disciples after Pentecost recognized the theological importance of the words of institution, and

⁷Donald Guthrie, *New Testament Introduction* (Downers Grove: Inter-Varsity, 1970) 72–76 with 441.

not only preserved the words, but also repeated the act because of the particular authority with which the words were given.⁸

If one were to argue that the apostles understood that the practice of the eucharist should extend beyond that night, then the same expectation should be attached to the meal of which the eucharist was a part. The record of the eucharist in 1 Corinthians is found in conjunction with a meal. Thus there is no authority in scripture for partaking of the eucharist apart from the meal.

THE AGAPE ELSEWHERE IN THE NEW TESTAMENT

Another consideration in the relationship of the agape and the eucharist is the place which the agape occupies in the rest of the NT. Aside from 1 Corinthians 11, reference is also made to the agape in Jude 12. In warning the believers to whom he was writing of certain ungodly persons who had crept in among them unnoticed, Jude wrote, "These men are those who are hidden reefs in your love-feasts when they feast with you without fear." Another possible reference is 2 Pet 2:13. There Peter said of certain false prophets that they were "spots and blemishes, reveling in their deceptions (ἀπάταις), as they carouse with you." An alternative reading for ἀπάταις is ἀγάπαις, which would then refer to the agape. Thus Jude 12 (and possibly 2 Pet 2:13) demonstrates that the practice of the agape was not limited to the ministry of the apostle Paul.

In Acts there are a number of references to the breaking of bread. While many assume this refers to the eucharist, it more likely refers to the agape. The expression appears numerous times in contexts that refer to a meal since bread was the main element, much as rice is the main element of a meal in the Far East. As Behm states, a meal began with the breaking of bread. Thus the expression "breaking of bread" referred to a meal in terms of its opening action.⁹ It is true that the expression "to break bread" is used to refer to the eucharist (e.g., Matt 26:26; 1 Cor 11:24), but this is always in the context of the meal and is accompanied by a reference to the cup. Therefore unless there is a specific reason for seeing the expression as referring to the eucharist, it should be understood as referring to the agape.

The first example in Acts of "breaking bread" is in 2:42. There it is listed as one of the four activities that the converts on the day of Pentecost continually practiced. If this were a reference to the eucharist alone, it is strange that no reference is made to the cup. Nowhere

⁸ Donald Guthrie, *New Testament Theology* (Downers Grove: Inter-Varsity, 1981) 720.

⁹ J. Behm, "κλάω," *TDNT* 3 (1965) 729.

in Scripture can it be demonstrated that "breaking bread" refers to both the bread and the cup.

The second example is in 2:46: "And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart." On this verse Cole notes, "The phrase 'breaking of bread' cannot refer to ordinary meals, else we should have a redundancy of expression, which is quite foreign to St. Luke's style."¹⁰ Cole assumes that "breaking bread" refers to the agape.¹¹ He then adds, "The same expression, 'break bread,' became later an almost technical expression, as in the Didache, either for the Agape itself (Didache, ix.) or for the Agape and the Eucharist combined (xiv.)."¹² Thus immediately following the apostolic age the church used the expression "breaking of bread" to refer to the agape or to the agape and the eucharist, but not to the eucharist alone. This argues strongly that the NT usage of this expression refers to the agape.

The expression is also used two times in Acts 20. The importance of the agape is seen in that it is said that the believers were gathered together on the first day of the week to break bread (20:7), and that later they broke bread and ate (20:11). The addition of "ate" (γευσάμενος) further indicates that a common meal had been consumed, and not just the eucharist.¹³

Thus it can be seen that the agape was commonly practiced in the NT and considered to be significant. There is no example of partaking of the eucharist apart from the agape or any biblical authority for doing so.

THE NAMES OF THE LOVE FEAST

So far in this study the love feast has been referred to primarily as the agape. However, little has been said as to the origin or significance of the name. This name and an additional one will now be considered.

The term love feast or agape derives its name from the Greek word ἀγάπη. It is the term used most often for love in the recorded words of Jesus. John's entire account of the Last Supper is couched in this concept. John begins by saying that Jesus "having *loved* His own who were in the world, He *loved* them to the end" (13:1). Before they left the upper room, He said to them, "A new commandment I give to you that you *love* one another, even as I have *loved* you, that

¹⁰R. Lee Cole, *Love-Feasts* (London: Charles H. Kelly, 1916) 47.

¹¹*Ibid.*, 44.

¹²*Ibid.*, 47.

¹³*Ibid.*, 50.

you also *love* one another. By this all men will know that you are My disciples, if you have *love* for one another" (13:34–35). It is therefore not surprising that the meal which commemorates the Last Supper came to be known as the agape. According to 1 John 4:19, "we love because He first loved us," and our love for our brothers shows the genuineness of our love for God (3:17; 4:20; cf. Matt 22:36–39). Thus the meal is to be a demonstration of the love and oneness that exists among believers as a result of God's love.

The love feast is also referred to as the Lord's Supper. This term is considered by many Christians to be synonymous with the bread and cup. This term appears only once in Scripture (1 Cor 11:20), yet it is clear that the use of the term there refers to the agape, not the eucharist. Paul's purpose in writing was to correct abuses of the meal. It is possible that the term refers to both activities taken together, or rather to the whole communion service, but it cannot refer to the eucharist alone.

It should also be noted that the term used for supper (δεῖπνον) always refers to a meal, even the chief meal of the day or a feast,¹⁴ lending support to the idea that the Lord's Supper must refer to a full meal. This is further supported by the use of the term in John 13:4–5 when Jesus rose from supper and began to wash the disciples' feet. Also, in Luke 22:20 the infinitive δεῖπνῆσαι is used to describe the supper which preceded the cup. Thus there is no biblical precedent for describing the small portions of bread and juice used in many "communion" services today as "the Lord's Supper." The term may refer to the whole communion service, including both the meal and the eucharist, but it cannot refer to the eucharist alone.

THE RELATIONSHIP OF FOOTWASHING TO THE AGAPE

At the beginning of this study it was stated that the Brethren practice is a threefold communion service. Although the focus so far has been upon the agape and the eucharist, footwashing should also be mentioned. Like the agape and the eucharist it was also instituted on the night of the Last Supper (John 13). Like the eucharist, the footwashing took place in the context of the meal (13:2, 4, 12, 26). Thus the three activities—the meal, footwashing, and eucharist—were instituted together. When Jesus finished washing the disciples' feet, he made it clear that the act was to be perpetuated. The term used in 13:14 to indicate that the disciples ought to wash one another's feet is ὀφείλετε, which expresses not an option but an obligation.¹⁵ Other uses of ὀφείλω make this clear (e.g., Eph 5:28; 2 Thess 1:3; 1 John

¹⁴J. Behm, "δεῖπνον," *TDNT* 2 (1964) 34.

¹⁵F. Hauck, "ὀφείλω," *TDNT* 5 (1967) 564.

4:11). It is also clear from 1 Tim 5:10 that footwashing was an important practice in the early church. Since explicit commands are given to practice the eucharist and footwashing, and since both were instituted in the context of the meal, it seems reasonable to expect that the meal should be continued too, and that the three should be practiced together.

It may be asked why footwashing is not mentioned in 1 Corinthians 11 if all three were to be practiced together. The answer to this is based upon Paul's purpose in 1 Corinthians 11. He was not instructing them on the procedure for a communion service. He had done that during his earlier ministry with them. Rather he was trying to correct a problem with the agape. His silence on footwashing simply means that there was no problem with their practice of it and that therefore Paul did not need to deal with it. The communion service is like other biblical doctrines which are formulated by comparing Scripture with Scripture. It is not necessary to have all three parts of the communion service mandated in one passage in order for Scripture to teach a threefold communion service. The cumulative effect of the NT evidence, from the institution of the communion service to its practice in the early church, indicates that this is what God intended the church to practice.

THE SIGNIFICANCE OF THE AGAPE

Along with the names and the practice of the agape, its significance also needs to be considered. It is true that common meals were a frequent occurrence throughout the Mediterranean world in ancient days. But these were sponsored primarily by guilds, associations, clubs, or brotherhoods.¹⁶ They were found in both Roman and Greek culture. Those of Sparta were known as φιλιτία, a name which suggests love (φιλία).¹⁷ The Jews, especially the Essenes, also observed common meals.¹⁸ There was also the *kiddush*, a meal that was held in preparation for the Sabbath and other festivals, such as the Passover.¹⁹

Its Future Significance

The agape did not originate in a pagan custom or even a Jewish practice though. Rather the basis for the agape was the Last Supper. This is most obvious from the other name which is used to refer to the agape, the Lord's Supper. Its origin is also confirmed by its

¹⁶Cole, *Love Feasts*, 17-34.

¹⁷*Ibid.*, 18.

¹⁸*Ibid.*, 35-43.

¹⁹*Ibid.*, 42; and Leon Morris, *The Gospel According to John*, (NICNT; Grand Rapids: Eerdmans, 1973) 779-82.

association with the eucharist. It is by looking at the Last Supper and Jesus' use of it that one can understand the meaning and the symbolism of the agape. This is particularly evident in Luke's account. Throughout the meal Jesus made several references to a future meal which he would eat with his disciples in his kingdom. At the beginning of the meal Jesus explained his desire to eat the Passover²⁰ with the disciples by saying, "I shall never again eat it until it is fulfilled in the kingdom of God" (22:16). Then after drinking the first cup, which was part of the meal, Jesus said, "I will not drink of the fruit of the vine from now on until the kingdom of God comes" (22:18). This especially sets forth the eschatological symbolism of the meal. At the conclusion of the meal Jesus told the disciples, "And just as My Father has granted Me a kingdom, I grant you that you may eat and drink at my table in My kingdom" (22:29-30). Thus Jesus used the meal on the last night to symbolize a future meal that He would eat with His disciples in His kingdom.

Yet this is not the only occasion in which Jesus connected the eating of a meal with a future celebration in the kingdom—he did so several times throughout his ministry. In Luke 13:29 Jesus said of those who would be able to enter the kingdom of God, "And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God" (cf. Matt 8:11). This is also seen in several of the parables that Jesus used to describe the kingdom of God. In Luke 14:15 Jesus said, "Blessed is everyone who shall eat bread in the kingdom of God." He then told the parable of the great supper (14:16-24). The same teaching is found in the parable of the watchful servant (Luke 12:35-40) and the wedding feast (Matt 22:2-14).

Thus it seems that when Jesus wanted to refer to a believer's fellowship with God in the coming kingdom, he did so in the context of eating a meal. This culminated in the eschatological perspective which Jesus gave to the Last Supper. Just such a meal is set forth in Rev 19:7-9 and described as the marriage supper of the Lamb. Once again the same word for supper, δεῖπνον, is used. At this time God's work of salvation in the believer will be completed, and the church, the bride of Christ, will be eternally joined to the Lord. The Last Supper looked forward to this and the agape was also intended to anticipate it. While 1 Corinthians 11 does not specify the symbolic value of the meal, it is clear that more than just the satisfaction of hunger was in view. Just as the symbolic value of the eucharist was established by Jesus on the night of the Last Supper, the same is true of the meal.

²⁰Cf. the article in this issue of *GTJ* by Donald Farner which discusses the chronological question of the Passover in reference to the Lord's Supper.

Its Past Significance

It has already been stated that the agape finds its basis in the Last Supper. In a sense then, just as the agape looks forward to the marriage supper of the Lamb, it also looks back to the Last Supper. In the same sense that the eucharist is a remembrance of Jesus' sacrificial death, so the agape is a remembrance of Jesus' love and fellowship with the disciples, especially on the night of the Last Supper. This was expressed in his desire to eat the Passover with them (Luke 22:15). The use of the strong adjectival form for "Lord's" (κυριακός) seems to suggest this commemorating significance.²¹ In this sense the agape provides the ideal context for the eucharist.

Its Present Significance

Not only does the meal have a future and a past significance, it has significance for the present as well. Fellowship with Christ will be fully experienced in the future kingdom. Yet through the new birth and the indwelling presence of the Lord, believers are able to experience a measure of that fellowship and love even now. And because all believers have the same Lord, fellowship with Christ should naturally lead to the oneness and fellowship that we are to have with one another. It is no wonder, then, that the meal is referred to as an agape.

This use of a meal to symbolize fellowship with God has a long history. In the OT several of the most significant times of celebration and worship in the Jewish calendar were the feast days: Passover and the feast of unleavened bread (Lev 23:5-8); the feast of weeks (Exod 23:16; 34:22; Num 28:26); the feast of trumpets (Lev 23:24-25); and the feast of booths (Lev 23:34-44). Also in the peace offering (one of the four blood sacrifices), part of the animal that was sacrificed was eaten by the priests and by the one who offered it with his family or friends (Exod 29:20-28; Deut 12:7, 18). Part of the symbolism of the peace offering was fellowship with God.²² Similarly the twelve cakes which were on the table of showbread in the tabernacle, and which were eaten on the Sabbath by Aaron and his sons (Lev 24:9), represented fellowship between God and his redeemed. In addition fellowship with God was symbolized by a meal at certain special occasions (e.g., the ratification of the covenant in Exod 24:9-11). A shared

²¹David R. Plaster, *Ordinances: What Are They?* (Winona Lake, IN: BMH, 1985) 62; and W. Foerster, "κύριος," *TDNT* 3 (1965) 1095-96.

²²J. H. Kurtz, *Sacrificial Worship of the Old Testament* (reprint; Grand Rapids: Baker, 1980) 175.

meal was a common way of sealing a covenant.²³ But this occasion was unique in that the covenant had been made with God. Thus the practice of eating a meal which signified fellowship with God was well-established in Israel.

From what has been said concerning the future in the kingdom of God and the past in the nation of Israel, a pattern seems to emerge. When contemplation of fellowship with God is in view, a meal is often involved. In light of the past and future practices, it would not be at all surprising to find this same symbolism in the present. In fact, when the meal is viewed in the context of the past and future practice, its absence in the present age is rather striking.

CONCLUSION

It is obvious that Paul thought that the agape was important, since he included it in his apostolic παράδοσις. The early church practiced it because they realized its significance. In fact, for nearly three centuries the agape continued to be a familiar part of Christian worship in every locality of Christianity that left records. In remote areas it persisted for several centuries more, and in a few cases has lasted to the present.²⁴ There were abuses of the agape, but the main reason for its separation from the eucharist in much of Christendom was the increase of asceticism, mysticism, and ritualism during the fourth and fifth centuries.²⁵

It is true that the agape is not widely practiced in Christian circles today—perhaps because it suffered some abuses in the early church. Yet Paul's response to such abuses in 1 Corinthians 11 was not to stop the practice but to correct the abuses. Paul's manner of speaking of the agape, his reference to it as the Lord's Supper, and its inclusion as part of the apostolic παράδοσις, all demonstrate that the agape was important to Paul. He sought to perpetuate it with the full weight of his apostolic authority.

The unity of the agape and eucharist can also be seen in 1 Corinthians 11. Just as in the Last Supper, the elements of the bread and the cup come from the meal. Had there been no meal, there would have been no eucharist. There is an organic bond between the agape and the eucharist. As one surveys the practice of the agape throughout the NT, there is no instruction, example, or basis for partaking of the

²³B. Klappert, "Lord's Supper," *NIDNTT* 2 (1971) 521; and R. Alan Cole, *Exodus* (TOTC; Downers Grove: Inter-Varsity, 1973) 186.

²⁴Cole, *Love Feasts*, 12.

²⁵*Ibid.*, 254–55.

eucharist apart from the agape. Neither is there any justification for not practicing the agape.

When seen in terms of its significance, the agape provides the ideal context for both footwashing and the eucharist, just as the meal did on the night of the Last Supper. Therefore, for the believer today the agape should be seen as an opportunity to reflect upon the events and meaning of the Last Supper, to anticipate the joy of what lies ahead in the kingdom of God, and to celebrate the fellowship which he now has with God and with fellow believers.

FOOTWASHING AS AN ORDINANCE

ALLEN EDGINGTON

John 13:1-17 presents three features of footwashing which, when taken in conjunction with the practice of the early church and the implication of 1 Tim 5:10, establish footwashing as an ordinance which should be practiced today. John 13:1-17 suggests that footwashing is a physical act which is ceremonial in nature, that it is a symbolic representation of a spiritual reality, and that Jesus intended it to be perpetuated.

* * *

INTRODUCTION

FOR over 275 years the Brethren have maintained the practice of footwashing as part of their threefold communion service, which also includes the agape and the eucharist. They have maintained that the Lord expected his disciples to perpetuate the practice, whether it is considered a separate ordinance or part of the communion ordinance. Plaster has argued that an ordinance should be characterized by at least these three things: (1) a physical act which is ceremonial in nature, (2) a symbolic representation of a spiritual reality expressly taught in the NT, and (3) a command to perpetuate it by Christ or his apostles.¹ John 13:1-17 will be analyzed from these three perspectives.

A PHYSICAL ACT WHICH IS CEREMONIAL IN NATURE (JOHN 13:1-5)

The Setting (vv 1-3)

Though the Greek text is not certain,² the footwashing was probably "during supper" (δείπνου γινομένου, v 2). Weymouth translates, "while supper was proceeding."³ It should be noted that Jesus "rose

¹David R. Plaster, *Ordinances: What Are They?* (Winona Lake: BMH, 1985).

²Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (New York: United Bible Societies, 1971) 239.

³Richard F. Weymouth, *The New Testament in Modern Speech* (Boston: Pilgrim Press, 1909).

from supper" (ἐγείρεται ἐκ τοῦ δείπνου, v 4; cf. 13:26). But even if the aorist (γενομένου) is preferred, it could be viewed as ingressive, thus signifying that the supper had been served but was still in progress.⁴

Jesus' Action (vv 4–5)

Jesus removed his outer garments and clothed himself as a servant by donning something like a "loin-cloth."⁵ He then washed *all* the disciples' feet, including those of Judas (vv 10–11).

Two aspects of this account suggest that Jesus was doing more than the usual niceties expected of a host in an oriental society.⁶ First, the washing occurred after a considerable lapse—not immediately after the guests arrived. Second, the washing took place at the table—not at the door of the house. Some have suggested that Jesus, after the disciples' dispute (Luke 22:24–30), rose from supper and performed the task himself to demonstrate humility to them.⁷ They argue that the disciples would normally have taken turns washing each other's feet. Crucial to their argument is the placement of John's account in relation to the dispute between the disciples. And though Robertson places Luke 22:24–30 just before John 13:1–17,⁸ Thomas and Gundry offer another chronological reconstruction—one that places John 13:1–7 just after the betrayer was identified:

Quite possibly this dispute immediately preceded and was the occasion for the example of footwashing (see 213). Yet there seems to be no strong reason for departing from Luke's placement of the argument after the identification of the betrayer.⁹

Since John places the footwashing *before* the identification of the betrayer (John 13:21–30), it is possible that the dispute recorded in Luke 22:24–30 occurred after the washing of the disciples' feet, not before it.

Others suggest that Luke 7:36–50 supports the argument that Jesus was carrying out a social custom which had been neglected in

⁴Metzger, *A Textual Commentary*, 239.

⁵Leon Morris, *The Gospel According to John* (NICNT; Grand Rapids: Eerdmans, 1971) 615.

⁶Cf. William Hendriksen, *The Gospel According to John* (Grand Rapids: Baker, 1954) 2, 228; and Morris, *John*, 612.

⁷Marcus Dods, *The Gospel of St. John* (New York: Armstrong and Son, 1903) 2, 76; and F. Godet, *Commentary on the Gospel of John* (reprint; Grand Rapids: Zondervan, n.d.) 2, 247.

⁸A. T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ* (New York: Harper & Row, 1922) 190.

⁹Robert L. Thomas and Stanley N. Gundry, *A Harmony of the Gospels* (Chicago: Moody, 1978) 207–11.

this case.¹⁰ While the custom *had* been neglected in the situation described in Luke 7, Jesus was not advocating that the host should have performed it after the meal had begun. He was simply contrasting the treatment he had received from the "sinner" with the treatment he had received from the Pharisee. Jesus did not interrupt the meal to fulfill his duties as a host. The graphic detail and the teaching directed to Peter further demonstrate that this was not a lesson in hospitality nor merely an act of humility.

Conclusion

Can it be concluded that the action of Jesus was ceremonial in nature? As I have shown above, Jesus was not simply carrying out a usual procedure. The significance was greater than the physical act. Neither was the application of truth to a ceremonial act something new to the disciples. God had already done so with the washing of the hands and feet of the Israelite priests (Exod 30:17-21; 40:30-32)—this act too was ceremonial in nature:

It [the laver] was made of bronze and set aside for ceremonial washing of the priests prior to entrance into the holy place. The symbolic meaning of this laver is indeed significant and precious. It provided for a type of cleansing which served to maintain fitness for a spiritual ministry. The priests' guilt because of sin was dealt with at the altar of sacrifice yet something else was required for effective fellowship and worship in the tabernacle. This had to do with the defilement of sin, that effect of sin which the blood did not remove. Before one could enter the presence of a holy God this had to be cared for. It followed the sacrifice at the altar and was based upon the merit of it but was a definite separate act. So it is with the believer in Christ today.¹¹

Footwashing, then, is a physical act which is ceremonial in nature.

A SYMBOLIC REPRESENTATION OF A SPIRITUAL REALITY (JOHN 13:6-11)

Vv 6-11 detail a dialogue between Jesus and Peter. Peter evidently had been watching the Lord as he washed the other's feet and was anticipating his action.

Peter's First Objection (vv 6-7)

Though Peter addressed Christ as "Lord," he had seen him assuming the position of a servant (vv 4-5). Peter objected to this

¹⁰G. H. C. MacGregor, *The Gospel of John* (MNTC; London: Hodder and Stoughton, 1928) 274.

¹¹John J. Davis, *Moses and the Gods of Egypt: Studies in the Book of Exodus* (Winona Lake: BMH, 1971) 265-66.

incongruity: "Lord, are you going to wash my feet?" (*NIV*). The emphatic σὺ μου is significant—"Lord, do *you* my feet wash?" Peter was not prepared to participate in this act of humility and servanthood by his Lord. Jesus informed Peter that, though he would not realize (οἶδας) the complete significance of the act, he would understand (γνώσῃ) later. This probably referred to the time after Pentecost when the Holy Spirit would be teaching them and reminding them of all that Jesus had said to them (John 14:26; 16:13).¹² Since Peter certainly understood the humility involved in Jesus' action, we may assume that more than humility was in view.

Peter's Second Objection (v 8)

The double negative (οὐ μὴ) of Peter's strong prohibition should be noted—"No, you shall never wash my feet." Ironically, "Peter is humble enough to see the incongruity of Christ's action, yet proud enough to dictate to his Master."¹³ Peter, though still ignorant of the significance of Jesus' intention, was even more determined that he would not be a part of it. If anything, Peter believed that *he* should have washed Jesus' feet. This reversal of positions was too much to bear. But such a demonstration was not out of character for Jesus, and Peter should have known that (Matt 20:26–28; Luke 22:27).

In response Jesus then began to explain the meaning of the washing. A blending of the spiritual significance and the physical act is expressed: "If I do not wash you, you are not having part with me." The "washing" is related to "having part with me" (note, μέρος / 'share'). Certainly Jesus was not saying that, unless he washed Peter's feet, Peter could no longer have been in the apostolic circle. Since Peter was already a believer, to "have part with Jesus" must have meant to participate in daily spiritual fellowship and intimate communion with him (cf. 2 Cor 6:15). This meaning becomes clearer in vv 10–11 and elsewhere in the NT. The "washing" of which Jesus spoke was the reality of which the footwashing was the symbol. Jesus had advanced from the physical act and had begun to reveal the spiritual significance behind it.

Peter's Third Objection (vv 9–11)

Peter still did not understand the implications of "having part with me." But whatever it meant, he wanted to "have part" with Christ. But he was still thinking of the physical act, and so he objected to a partial cleansing—he wanted a complete bath (v 8). At that point

¹²Morris, *John*, 617; and Hendriksen, *John*, 2. 231.

¹³MacGregor, *John*, 275.

Peter now began to realize that Jesus' action was not just a display of humility—the dialogue between Peter and Jesus clearly put the focus on spiritual cleansing.

Jesus' explanation of the symbolism rests on the oriental background (vv 10–11). "The underlying imagery is perhaps of an oriental returning from the public baths to his house. His feet would contract defilement and require cleansing, but not his body."¹⁴ Or it may refer to the normal practice of people visiting their friends or going to a supper at a banquet hall. Before departing they would bathe, then upon arrival their feet would be washed by a servant at the door.¹⁵ A clearer translation of vv 10–11 would then be:

"He who has bathed [λούω = full bath] needs to do nothing except wash [νίπτω = wash parts of the body] the feet, but is completely clean, and you [plural] are clean, but not all (of you)." For he knew the one who was betraying him; for this reason he said, "not all (of you) are clean" (cf. *NASB* and *NIV*).

The word "to bathe" (λούω) is employed first in 13:10. The perfect participle ὁ λελουμένος, meaning "he who is bathed," points to the result of a completed action. The focus of this washing is upon sin and spiritual cleansing, especially in view of the last clause of 13:10. John interrupts the narrative in v 11 to add an explanation which clearly underlines this focus.

Therefore, vv 10–11 blend the physical and the spiritual. On the physical level, the one who has bathed needs only to wash his feet, since "his whole body is clean" (*NIV*). Without introduction, Jesus moves to the spiritual level when he declares that they are all clean except Judas, who is unregenerate. On the physical level, the bath makes one clean. On the spiritual level regeneration makes one clean; "the washing referred to is wholly spiritual. It is that of regeneration and renewing, regarded as one concept."¹⁶ On the physical level, one washes only his dirty feet after walking—a complete bath is unnecessary. On the spiritual level, believers are defiled daily by sin as they "walk" in this sinful world—another "bath" is not necessary, though they need the daily cleansing which comes from recognizing sin and confessing it. This is what is meant by "having part with him," viz., participating daily in intimate fellowship with him. Christ in his present ministry of sanctification is applying the Word to believers

¹⁴*The New Scofield Reference Bible* (New York: Oxford, 1969) note to John 13:10.

¹⁵Morris, *John*, 618; and Hendriksen, *John*, 2. 233.

¹⁶William Hendriksen, *Exposition of the Pastoral Epistles* (Grand Rapids: Baker, 1957) 391. Baptism may symbolize the "regeneration bath" which cleanses from the guilt and penalty of sin (cf. Acts 22:16).

and thereby cleansing them—a truth taught expressly later that evening (John 15:2–3; 17:17). The confrontation of the believer with the truth of God's Word convicts him of his sin and brings confession and forgiveness (2 Tim 3:16–17; 1 John 1:9; Eph 5:25–27).

Conclusion

Many of those who do not see footwashing as an ordinance grant that the symbolism and teaching of John 13:6–11 refer to the present work of Christ in sanctification. Hodges even makes the specific connection between the symbolism found in John 13 with the believer's confession of sin in 1 John 1:5–10.¹⁷ But if some physical act is presented as something to be perpetuated, there is more than spiritual symbolism in John 13—there is the description of an ordinance.

THE COMMAND FOR PERPETUATION (JOHN 13:12–17)

John 13:12–17 lays down, in four steps, the command to continue the physical practice of footwashing (which in turn points to the spiritual truth of cleansing). This conclusion finds further support in 1 Tim 5:10 and the practice of the early church.

Jesus' Command

First, the lordship of Christ is stressed as the context for the command (vv 12–14a). Jesus begins with a rhetorical question. Of course they knew that he had washed their feet; but did they understand why? Did they know what he meant in his dialogue with Peter? The question sets the stage for the command and forms a transition from "I" to "you." It ties together the physical practice and the spiritual reality to which Jesus was pointing. Jesus emphasized the evidence of his authority. They called him "Teacher" (John 1:38; 3:2; 11:38), and thus identified themselves as his disciples. A "Teacher" in this context is more than one who simply imparts information—the disciple was committed to put into practice what he had heard. They also called him "Lord" (John 6:68; 13:6, 9, 25, 37). Jesus reminded Peter that this title was correct, and upon this basis of authority Jesus gave the command to perpetuate the footwashing ceremony. Thus, his Lordship became the context for the command.

Second, the Lord's actual command (v 14b) uses the word "ought" (ὀφείλω), a word used to express moral obligation (cf. 1 John 4:11; Eph 5:28; Matt 18:28). An accurate translation would be "owe" or

¹⁷Zane Hodges, "Untrustworthy Believers: John 2:23–25," *BSac*, 135 (1978) 146–47. Cf. also *The Ryrie Study Bible* (NASB; Chicago: Moody, 1976) note to John 13:14.

"indebted."¹⁸ "You are also indebted to wash one another's feet." The present tense of ὀφείλετε and νίπτειν points to the need to continue or perpetuate the act of washing feet.

Third, the example of the teacher should be imitated by his disciples (v 15). An "example" (ὑποδείγμα) is a model or pattern. It carries the idea of something that encourages imitation,¹⁹ or it can even carry a "double sense,"²⁰ since it was both an imperfect sketch and a representation of something more perfect.²¹

The comparative καθώς / "just as" does not weaken the sense of the literal example, somehow suggesting that it is impossible to really duplicate Jesus' actions. Others suggest that John would have used ὅ in place of καθώς if he had expected believers to do exactly and literally what Jesus had done.²² While it may be admitted that the use of the comparative "just as" could mean that believers were to do "as" Jesus did, the comparative adverb is often used to suggest equivalents. For example, it appears twenty-six times in the NT in the introductory formula "as it is written," and an additional twelve times in related phrases. To admit less than exact equivalence in such formulas could imply that God did not quite fulfill that which the Scripture states. Other important doctrines are connected with "just as" when it is used in the sense of equivalence.²³ Even in John 12:49–50 both "the things" (ἃ) and "just as" (καθώς) are used together.²⁴

Fourth, obedience was to be evidence of spiritual blessedness (vv 16–17). The emphasis in v 16 is not upon the serving of the slave, but upon the position of the master. It again stresses his authority to do just as he did. Humility is involved, but the picture intended by Jesus involves cleansing more than humility, the latter of which is the proper mindset for the former.

Jesus promises that the man who not only knows "these things" but also does them is blessed. What are "these things?" The passage emphasizes the dual truths of a spiritual reality pictured by a physical

¹⁸Friedrich Hauck, "ὀφείλω," *TDNT* 5 (1967) 559–66.

¹⁹BAGD, 844.

²⁰Heinrich Schlier, "ὑποδείγμα," *TDNT* 2 (1964) 33.

²¹E. Kenneth Lee, "Words Denoting 'Pattern' in the New Testament," *NTS* 8 (1962) 168; cf. also L. D. Hurst, "How 'Platonic' Are Heb. viii.5 and ix.23f.?" *JTS* 34 (1983) 156–68. See Heb 8:4–5, 9:23, and 2 Pet 2:6 for other exx.

²²Arthur W. Pink, *Exposition of the Gospel of John* (Grand Rapids: Zondervan, 1945) 3. 317–18; and Alfred Plummer, *The Gospel According to John* (Cambridge: Cambridge University, 1893) 266.

²³Several examples can be cited from John's writings: John 5:23 and the deity of Christ; John 8:28 and the accuracy of Jesus' words; John 10:15 and the deity of Christ; and John 15:9 and the love of Christ and the Father.

²⁴In every other case in the NT where καθώς is used following the verb ποιέω there seems to be a comparison of equivalents (cf. Matt 21:6; Luke 6:31).

practice. "Washed" is used in two senses in this passage—both for a reality and for its symbol. The man who understands and does both is blessed. He appropriates the cleansing work of Christ as he confesses sin, and he also practices the symbolic ordinance which points to the present work of Christ. Therefore, footwashing must be practiced in order to fulfill this command. This command cannot apply only to the actions of believers in forgiving, loving, or serving one another. Humble service to another believer does not completely fulfill the command of v 14. Believers are not free to choose between the spiritual truth and the physical practice. Both are set forth together. In v 14 Jesus is talking about the literal act which he had just performed. He calls it an "example," something which points to a physical, literal example of a spiritual reality. It is the physical act which he commands. Other than the possible exception of v 14b, the phrase "wash feet" always refers to a literal, physical act. (A reference to feet is omitted in 13:8 because the spiritual reality was the focus. But this is not the expression in 13:14.) The fact that believers are commanded to wash each others' feet does not necessarily support the contention that loving or serving one another was being commanded. The believer's role in footwashing is not unlike a pastor's role in baptism, since any part the believer plays in this cleansing work is as Christ's instrument—he cannot accomplish the cleansing! Just as the cleansing of regeneration is an act of God pictured in baptism, so also present sanctification is an act of God pictured in footwashing.

1 Timothy 5:10

In light of the clarity of John 13:1–17, the evidence from 1 Tim 5:10 is ancillary (i.e., epistolary verification is not required in order to establish an ordinance).²⁵ The structure of 1 Tim 5:10 suggests that "having a reputation for good works" is a general quality explained by the five specific qualities which follow, the last one emphasizing the general quality once again. The reference to washing feet is sometimes understood as just a further explanation of "hospitality to strangers" or just "showing hospitality" (*NIV*).²⁶ But if that were Paul's intention, he was being redundant—the social custom of washing feet would have been viewed as a part of hospitality and would not have merited specific mention.

Nor is this to be understood as a display of humility accomplished through the performance of a social custom.²⁷ If this were so

²⁵Plaster, *Ordinances*, 74–75.

²⁶E. F. Scott, *The Pastoral Epistles* (MNTC; London: Hodder and Stoughton, 1936) 61.

²⁷*Ibid.*; and D. Edmond Hiebert, *First Timothy* (Chicago: Moody, 1957) 96.

it would be difficult to understand why "the saints" are specifically mentioned. "Hospitality" and "washed" are not to be taken as parallel references to unbelievers and believers, respectively. The first phrase (translated "showing hospitality" by the *NIV*) need not refer only to strangers. Even if "strangers" are in view, one believer who is unknown to another could qualify as a "stranger," since many believers were travelling missionaries and evangelists. Furthermore, footwashing would not exhaust the responsibilities of hospitality. And finally, it is doubtful that only the social custom is in view since the guest himself or a servant—not the woman of the house—would normally wash the feet.²⁸

In this context of emphasizing godly character (5:9–10), Paul lists the practice of the ordinance of footwashing as a mark of godliness and spirituality, because,

obedience to this particular command . . . displays a comprehension of a precious spiritual truth, and it asks the individual to exert himself toward that which may be inconvenient and a bit humbling. The early church also thought that washing the saints' feet was indicative of a godly life, for it was made a factor to be considered when widows were evaluated as recipients of aid.²⁹

Tertullian, in listing the various distinctively Christian practices to which an unbelieving husband might object in his wife, also separates hospitality from footwashing.

For who would suffer his wife, for the sake of visiting the brethren, to go round from street to street to other men's, and indeed to all the poorer, cottages? Who will willingly bear her being taken from his side by nocturnal convocations, if need so be? Who, finally, will without anxiety endure her absence all the night long at the paschal solemnities? Who will, without some suspicion of his own, dismiss her to attend that Lord's Supper which they defame? Who will suffer her to creep into prison to kiss a martyr's bonds? nay, truly, to meet any one of the brethren to exchange the kiss? *to offer water for the saints' feet?* to snatch (somewhat for them) from her food, from her cup? to yearn (after them)? to have (them) in her mind? If a pilgrim brother arrive, what hospitality for him in an alien home? If bounty is to be distributed to any, the granaries, the storehouses, are foreclosed.³⁰

The chronology of events in the NT also points to a possible trend that affected later church history. On the night before he was

²⁸Homer A. Kent, Jr., *The Pastoral Epistles* (Chicago: Moody, 1982) 167.

²⁹Homer A. Kent, Jr., *Light in the Darkness* (Winona Lake: BMH, 1974) 169.

³⁰Tertullian, *To His Wife*, 8. Emphasis mine.

crucified, Jesus commanded footwashing. Paul then suggested footwashing as part of the "test" for a widow to ascertain whether or not she deserved the support of the church. Perhaps there was already a tendency to neglect footwashing. If John was written late in the first century, as is commonly believed, it is perhaps understandable that footwashing is emphasized. Could this have been a corrective to a trend of neglect?

Church History

There is little information regarding the practice of footwashing in the early church. However, the data does indicate that the practice was known and carried out in some quarters. Tertullian (A.D. 160) pointed to footwashing and to the materials used by Jesus. Some saw a connection between these articles and the items considered sacred to pagan gods, yet Tertullian still maintained the need for their use by believers.

I must recognize Christ, both as he reclines on a couch, when he presents a basin for the feet of his disciples, and when he pours water into it from a ewer, and when he is girt about with a linen towel—a garment specially sacred to Osiris. It is thus in general that I reply upon the point, admitting indeed that *we use along with others these articles*.³¹

In his comments on John 13, Augustine (A.D. 320) calls footwashing a sign instituted by the Lord. In his *Letter to Januarius* he discusses the point at which "it is best by literal performance of this work to give public instruction in the important duty which it illustrates."³² Even the recorded opposition to the practice of footwashing is an indication that there were churches which were practicing the ordinance.³³

CONCLUSION

The practice of footwashing, then, meets the criteria necessary for defining it as an ordinance. The command of John 13:1–17 ties together both the spiritual reality and the physical act which is to symbolize it. Believers should carefully consider the evidence presented above—if footwashing is an ordinance, it should be practiced. "If you know these things, you will be blessed if you do them" (John 13:17 [NIV]).

³¹Tertullian, *De Corona*, 8. Emphasis mine.

³²Augustine, *Second Letter to Januarius*, 18. 33.

³³C. F. Yoder, *God's Means of Grace* (reprint; Winona Lake: BMH, 1979) 343. Yoder refers to the canons of the Council of Elvira, A.D. 307.

THE CHRISTIAN AND WAR: A MATTER OF PERSONAL CONSCIENCE

DAVID R. PLASTER

The issue of whether a Christian should participate in war and, if so, to what extent is very complex. The Christian must balance biblical revelation concerning the authority of the state with his individual responsibility to love his enemies and to do good to all men. A survey of three attempts to achieve this balance (the activist, the pacifist, and the selectivist) reveals inadequacies in each. A position that mediates between these positions appears to be a proper Christian response to the biblical norms. This position may be termed non-combatant participation.

* * *

INTRODUCTION

THE issue of whether the individual Christian should participate in war has been discussed from the early days of the Church. Tertullian, Augustine, Thomas Aquinas, Martin Luther, and John Calvin are but a few of those who addressed the problem. The central issue has been and remains the ethical conflict between a Christian's responsibility to serve his government and the command of Christ to love his enemies. Godly men seeking to apply biblical principles have arrived at different answers to that conflict. George Weigel points out the lesson to be learned from the diverse answers to this chronic problem:

The very complexity of the Christian tradition's teaching reminds us that there are no easy or simple answers to the dilemma of security and peace. In a public climate where the glib slogan or the bumper-sticker phrase often defines the policy debate, the richly textured tradition of the Church quietly tells us that there is no simple solution to the moral problem of war, and that an indignant self-righteousness is a warning sign of errors. Moreover, the fact that the Christian Churches have sustained a pluralistic dialogue on the ethics of war and peace reminds

us to acknowledge the validity of another's moral concerns—especially the concerns of those with whom we disagree. We should search in others' perspectives for possible hints and traces of truth that might be brought into our own.¹

The Brethren response to this concern has not always been unanimous. However, the doctrine of non-resistance has long been held in Brethren circles and is now held by many in the Fellowship of Grace Brethren Churches. The purpose of this study is to survey the issue and analyze non-resistance in the face of the potential of conflicting demands placed upon the believer.

PRELIMINARY MATTERS

The Authority of the State

The subject of civil government pervades both the OT and the NT. It is an aspect of God's providence, a fact of biblical history, and is integral to biblical prophecy. One basic theme of the Bible is that civil government is ordained by God.

While the government of Israel receives special attention, the OT also mentions other civil governments. Joseph and Daniel were Jews who served as leading officials in non-theocratic governments. Amos 2:1–3 points out that God held the government of Moab accountable for the use of its sword. Assyria was to learn the same lesson (Isa 10:5–19). Daniel records that God, after previous reminders on the subject (Dan 2:21, 37–38), called King Nebuchadnezzar to account for not recognizing "that the Most High is ruler over the realm of mankind, and bestows it on whomever He wishes" (Dan 4:17, 25, 32; 5:21).

Thus, the OT consistently indicates that God has ordained government wherever it is found. The nations with their variety of social organizations and magistrates operate as divinely established institutions. These governments are accountable to God. Since government is given by God, it follows that to disobey government is to disobey God.

This theme of the OT is continued in the NT. Government is presented as a human institution reflecting various forms but deserving the believer's submission for the Lord's sake (1 Pet 2:13). It is accountable to God for its ministry of punishing evildoers and supporting those who do good (1 Pet 2:14). Thus, it is the will of God for the

¹George Weigel, *Peace & Freedom: Christian Faith, Democracy and the Problem of War* (n.p.: The Institute on Religion and Democracy, 1983) 5. For a helpful annotated bibliography of writings on this complex issue see David M. Scholer, "Early Christian Attitudes to War and Military Service: A Selective Bibliography," *TSF Bulletin* 8:1 (1984) 23–24.

believer to have a clear testimony before the world by obeying civil authority (1 Pet 2:15). In their practice and teaching both Jesus and Paul consistently maintain this position.

Jesus lived in a conquered province in an empire whose imperialistic ruler stood for everything that was antagonistic to the revealed faith of the Jews. Jesus was not a revolutionary but instead conformed to the laws of civil government.² Nowhere did he denounce the legitimate power of the state. Jesus paid his taxes (Matt 17:24–27). He recognized the authority of Pontius Pilate, even when Pilate unjustly delivered him over to his enemies (John 19:11). Jesus reminded him, however, that his authority was not autonomous (John 19:10–11) but that it was delegated from the One who was above.³ Thus, in practice and precept Jesus recognized that the government under which he lived was ordained of God.

The most extensive teaching in the NT on the subject of the Christian and civil government is found in Paul's letter to the church located in the capital of the Roman Empire. Rom 13:1–7 establishes some basic principles which are at the very heart of the question concerning the believer's participation in war.

First, this passage clearly establishes that the Christian must obey the *de facto* government of the region in which he lives (13:1). The fact that a civil government is organized and in operation gives evidence that it has been ordained by God. Paul makes no distinction between good rulers and bad ones or between pleasant laws and unpleasant ones. The command is not unconditional in light of the fact that there are times that "we must obey God rather than men" (Acts 5:29). However, the normal expectation of God is that Christians will obey authorities and their laws.⁴

Second, there are several reasons given for this requirement. These reasons give insight into the proper God-given function of government. The "powers that be," no matter how pagan and impious, are functioning under the authority of God (13:1). It follows then that to resist such authority is to resist that which God has established and

²Robert D. Culver, *Toward a Biblical View of Civil Government* (Chicago: Moody, 1974) 183–84.

³Leon Morris, *The Gospel According to John* (NICNT; Grand Rapids: Eerdmans, 1971) 797; William Hendriksen, *Exposition of the Gospel According to John* (2 vols.; Grand Rapids: Baker, 1954) 2: 418; and R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Minneapolis: Augsburg, 1943) 1263–65.

⁴C. E. B. Cranfield (*A Critical and Exegetical Commentary on the Epistle to the Romans* [ICC; 2 vols.; Edinburgh: T. & T. Clark, 1979] 2: 662) demonstrates that the verb used here "can denote the recognition that the other person, as Christ's representative to one (cf. Mt. 25:40, 45), has an infinitely greater claim upon one than one has upon oneself and the conduct which flows naturally from such a recognition." This passage is not teaching uncritical and blind obedience to authority's every command since the final arbiter in a particular situation is not civil authority but God.

to face his condemnation (13:2).⁵ Furthermore, on its part the government is expected to inflict punishment upon evildoers and approve those who do good (13:3–4).⁶

Third, the obedience expected of every person (13:1) is specifically applied as a moral issue to the believer (13:5). The believer should not submit simply for utilitarian reasons. He must obey because he knows that it is right. This includes paying taxes to rulers, who are functioning as servants of God (13:6).

Fourth, it is especially significant that this passage reiterates the power of government to take a human life (13:4). The sword represents the God-given authority of civil government to inflict God's temporal punishment upon evildoers, including the death penalty.⁷ While this passage deals specifically with matters of criminal justice and civil order, it has also been applied to the military power possessed by government. The power of the sword is extrapolated to deal with evil on an international level.⁸

Therefore, the practice and teaching of both the OT and NT establishes that God has ordained the human institution of civil government. He expects his people to submit to its authority in every way not inconsistent with his revelation.

The Christian's Relation to All Men

The Christian also has specific biblical direction regarding the personal use of violence. This is the other side of the issue. In both OT and NT there is taught a personal ethic of nonretaliation and nonviolence to neighbors.⁹ The positive and active responsibility of the saint has always been to demonstrate kindness.

An OT passage which seems to capture the essence of what many feel is the NT teaching on this subject (Rom 12:20) is found in Prov 25:21–22. Jesus' teaching that the whole law hung upon two commandments, one of which was to love your neighbor as yourself (Matt 23:39), was based upon Lev 19:18.

Thus, OT believers lived under an ethical system which proscribed any act of personal revenge. Self-defense was permitted, but with

⁵There is a twofold aspect of this judgment: civil and divine. See Cranfield, *Romans*, 2. 664; and John Murray, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1968) 2. 149.

⁶This praise of good works may be conscious or unconscious, willing or unwilling, as the idea of reward is not implicit in the terms used. Even unjust acts of persecution by civil government may ultimately bring praise and glory to God. See Cranfield, *Romans*, 2. 664–65; and Murray, *Romans*, 2. 151.

⁷Culver, *Civil Government*, 254.

⁸Cranfield, *Romans*, 2. 667.

⁹Robert D. Culver, "Justice is Something Worth Fighting For," *Christianity Today* 24 (November 7, 1980) 16.

severe limitations.¹⁰ Thus, the believer is not faced with the alternative of a NT or an OT ethic. The OT lays the foundation for the NT ethic which renounces the use of violence against others.

The position of nonresistance derives its name from NT teaching in Matt 5:39, "Do not resist him who is evil." A simple reading of Matt 5:38–48 shows that there is at least some form of personal nonresistance expected of the believer. Even those who reject the application of this passage to participation in war agree that the passage is dealing with personal offenses and that "the believer must have the spirit of nonresistance so much a part of his life that he only retaliates as a last resort, and then only in a continued spirit of love."¹¹

The believer is commanded in the NT to act positively toward his fellow man. It is not a matter of merely having a spirit of nonresistance. He is commanded to love his enemies (Matt 5:44; Luke 6:27; Rom 13:8–10¹²). This love for enemies is expressed in doing good for them (Rom 12:20) and in praying for them (Matt 5:44). Those who persecute the believer should receive back a blessing (Rom 12:14). Persecution must not be answered by taking revenge (Rom 12:19). As far as it is possible, the believer must be at peace with all men (Rom 12:18) as he pursues the things that make for peace (Rom 14:19). Paul summarized this lifestyle when he instructed the Galatians:

And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith [Gal 6:9–10, *NASB*].

In the teachings of both Jesus and Paul the active lifestyle of doing good to all men and responding positively to persecutors is clearly commanded. The personal ethic of the believer is based on an attitude of nonresistance and nonviolence towards others.

THE MAIN ALTERNATIVES

The Christian world falls into two broad camps in response to the question of the believer's participation in war. One side responds affirmatively but some limit the kind of war in which a Christian

¹⁰Ibid., 16–17.

¹¹Charles G. Stoner, "The Teaching of Jesus in Relation to the Doctrine of Nonresistance" (Master of Theology thesis, Dallas Theological Seminary, 1970) 31.

¹²This passage cannot be restricted to love within the fellowship of believers (cf. Murray, *Romans*, 2. 160; Hendriksen, *Romans*, 2. 439; and Alva J. McClain, *Romans: The Gospel of God's Grace* [Chicago: Moody, 1973] 224–25).

should participate. The other side responds negatively but is divided on the question of noncombatant participation. Each position attempts to practice biblical principles.

The Activist

In the post-Vietnam War era the position of the activist became less prominent. However, new movements closely associating the political New Right with some in the Fundamentalist camp could possibly lead to a grass roots acceptance of activism. The activist position is based on the principle that the believer is bound to submit himself to the divinely ordained government. Thus he must participate in any war his government enters.

Operating on the assumption that the government of the United States is based on Christian principles as well as self-evident truths which make it the enemy of tyranny and injustice, these advocates of patriotism are convinced that their loyalty to the state in time of war is essential both politically and spiritually.¹³

A modern advocate of this position, Harold O. J. Brown, attempts to justify both the preventative war and the crusade. A preventative war is begun in anticipation of an act of aggression rather than in response to it. "A preventative war intends to forestall an evil that has not yet occurred."¹⁴ The crusade, however, is "a war waged to remedy a past atrocity, especially one recognized as such for spiritual or religious reasons."¹⁵ Brown views Israel fighting for its homeland as the prime example of a justified crusade. Wars of national liberation and revolutions motivated by a concern for ethical principle would also fit in the category of crusade.¹⁶

Brown argues that the individual is not in the position to make any decision regarding the relative merits of the opposing nations in a war.

It is impossible to require each citizen to know the facts that will enable him to judge the justness of a particular war. In the period when he might possibly influence the decision whether to go to war, he has too little information. Later, when the war has broken out, the information may not do him any good—"military necessity" will override all other considerations.¹⁷

¹³William E. Nix, "The Evangelical and War," *JETS* 13 (1970) 138.

¹⁴Harold O. J. Brown, "The Crusade or Preventative War" in *War: Four Christian Views*, Robert G. Clouse, ed. (Downers Grove: InterVarsity, 1981) 155.

¹⁵*Ibid.*, 156.

¹⁶*Ibid.*, 158.

¹⁷*Ibid.*, 165.

Brown puts full responsibility upon the leaders of the nation. Because the individual is unable to make an informed decision he is not expected to attempt it. Since the leadership bears full responsibility, the individual is delivered from any moral responsibility.

An individual is morally obliged to refuse to participate in individual acts that he knows to be wrong, but he cannot be held responsible for knowing that the war itself is wrong. If he does know it and acts upon that knowledge by refusing to fight, he deserves praise. But if he obeys his orders and fights, it is very hard to condemn him. Individual responsibility means not making the decision to launch a wrong war, when the citizen has the right to participate in decision making, and not performing wrong acts in war. However, if a wrong decision has been made by the government, it is hard to hold the individual responsible to resist it.¹⁸

This is the essential argument of the activist position. However, this approach is disputable.

First, to argue that a believer must always submit to his government implies that his nation is a "chosen people." This is not the case, since only Israel, now set aside, had any claim to being a theocracy.¹⁹

Moreover, the Bible makes it clear that there are higher spiritual obligations which may require the believer to disobey the government in order to obey God. In the OT Daniel, his three fellow exiles, and the Hebrew midwives in Egypt stood against government edicts due to higher spiritual obligations. In the NT the apostles chose to obey God rather than men (Acts 4:19-20 and 5:29).

It seems clear that the believer cannot escape his responsibility to make a decision regarding his participation in war. To argue otherwise could lead to moral bankruptcy. However, one question raised by Brown still remains. In this day of propaganda controlled by sinful men on all sides, how is the Christian to know that he is not killing others in the name of a cause that is ultimately unjust?

The Pacifist

The pacifist takes the position that the believer should avoid any participation in any war. There are many forms of pacifism founded upon philosophical, political, or social agendas. There is a new breed of "peace" scholarship which converts the gospel of Jesus as seen in traditional "peace" churches into a political program, including the abolition of national defense and the complete elimination of war in

¹⁸Ibid., 165-66.

¹⁹Nix, "The Evangelical and War," 140.

the world. It has as its goal the remodeling of society.²⁰ However, the present study is focusing on those who seek a biblical base for their position. Myron Augsburger, a Mennonite and a spokesman of the historic "peace church" movement, states, "I want this stance to be clearly interpreted as evangelical and biblically based and different from humanistic and moralistic pacifism."²¹

In contrast to the activist who has one basic argument for his position, the pacifist has several. There are at least five major premises with attached corollaries which form the foundation of the pacifist position.

First, many pacifists cite the pacifism of the pre-Constantine church. Christenson and Bainton make this one of their primary supports.²² Augsburger himself is not adverse to including historical data in his discussion,²³ though it does not have a primary role.

It is indisputably clear that the pre-Constantine church did resist participation in war. Admitting that opposition to war was almost unanimous in the second and third century Church, Culver points out,

Evangelicals today reject many views of the second and third centuries: the developing legalism, dependence on rites called sacraments for salvation (sacerdotalism), transfer of all liturgical acts and church government to a priestly class (prelacy). So we are surely free to re-examine early views on war.²⁴

Accordingly, in this study the use of church history to support pacifism will be set aside. The focus will be biblical arguments.

Second, Augsburger points out that the Church as a voluntary association of believers is "a minority in society always separate from the state (any state, recognizing that God has ordained government for the good of the people). The church is not coterminous with the state."²⁵ Hoyt points to John 18:36 where Christ declared to Pilate, "My kingdom is not of this world. If My Kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm" (*NASB*). Believers are thus part of a kingdom separate from

²⁰Robert Culver, "Between War and Peace: Old Debate in a New Age," *Christianity Today* 24 (October 24, 1980) 51.

²¹Myron S. Augsburger, "Beating Swords Into Plowshares," *Christianity Today* 20 (November 21, 1975) 8.

²²Reo M. Christenson, "Christians and Nuclear Aggression," *The Christian Century* 100 (May 25, 1983) 522; and Roland H. Bainton, *Christian Attitudes Toward War and Peace* (Nashville: Abingdon, 1960) 66-84.

²³Myron S. Augsburger, "Christian Pacifism" in *War: Four Christian Views*, 92.

²⁴Culver, "Justice Is Something Worth Fighting For," 14.

²⁵Augsburger, "Christian Pacifism," 83.

the state and have a responsibility to live as pilgrims and strangers upon the earth. Their conduct is to be conditioned by their heavenly citizenship.²⁶

William Nix in response argues that this view "assumes that believers must be a minority group within society and be without political responsibility for the actions of the state."²⁷ Actually, when Christianity became the dominant religion, its role in society caused many changes.

The pacifist position often leads to a "dropoutism" mentality, including the refusal to pay taxes or to serve in any political office. There is a disengagement from the whole body politic.²⁸ However, this mentality is not intrinsic to the pacifist position. Augsburg, for example, does not rule out all political participation by Christians. He believes that Christians may serve in political positions so long as they do not attempt to create a state church. However, "they should not consider holding positions where they could not both fulfill the obligations of the office and remain consistent with their membership in the kingdom of Christ."²⁹ Nevertheless, the pacifist movement has unfortunately all too often fallen into isolationism or has led to a refusal to pay taxes.

Separation of Church and State is an important truth that needs to be underscored. Obviously, the use of force or political power to further the ministry of the Church is forbidden.³⁰ Though the Church is separate from the state, the Christian functions in both realms. Since government is ordained by God, serving the government is not in itself immoral.

Neither Hoyt nor Augsburg would disagree with what has just been stated. What they are saying, however, is that "since the church and state belong to separate kingdoms or spheres of operation, the methods for defense and offense should also be different."³¹ There is a dual obligation recognized by most Christians. Christians recognize that some things which are expected from them by God are not properly matters for legislative action on the part of the civil government.

We operate under the myth that we are a Christian nation, and we seek to interpret for society an ethic we can bless as Christians. We need a

²⁶ Herman A. Hoyt, "Nonresistance" in *War: Four Christian Views*, 32.

²⁷ Nix, "The Evangelical and War," 136.

²⁸ Norman L. Geisler, *Ethics: Alternatives and Issues* (Grand Rapids: Zondervan, 1971) 175.

²⁹ Augsburg, "Christian Pacifism," 89.

³⁰ Stoner, "The Teaching of Jesus Christ in Relation to the Doctrine of Non-resistance," 36-37.

³¹ Hoyt, "Nonresistance," 32.

new awareness of the pluralism of the New Testament. The crucial issue is the difference between the Church and the world; the Church operates "within the perfection of Christ," while the world operates outside the perfection or will of Christ. Only an understanding of this can save us from a cultural religion and from a civil religion.³²

Simply appealing to separation of Church and State does not prove the pacifists' case. However, it does open the possibility that there may be things which individual Christians should not do which nevertheless are not forbidden for the entire nation.

A third pacifist argument, related to what has just been discussed above, emphasizes the priority of the believer's obligation to his heavenly citizenship. "The church is an interracial, supranational, transcultural body composed of all who put their faith in Jesus Christ as Savior and follow him as Lord."³³ All those who name the name of Christ are translated into his kingdom (John 3:3, 5; Col 1:13) and are no longer of this world, even as Christ is not of this world (John 17:16).³⁴ Augsburg describes the consequences of this affiliation in relation to nationalism and allegiance to any particular nation:

To affirm that one is a member of the kingdom of Christ now means that loyalty to Christ and his kingdom transcends every other loyalty. This stance goes beyond nationalism and calls us to identify first of all with our fellow disciples, of whatever nation, as we serve Christ together. This is not a position which can be expected of the world nor asked of the government as such. . . . The Christian can only encourage the government to be the government and to let the church be the church.³⁵

Augsburger believes that this outlook on the primary loyalty of the Christian is even more basic to the NT than the principle of love.³⁶

This difference between the Church and the State points to a distinction that must be recognized. What Israel did as a nation or what was commanded in the OT theocracy is not necessarily binding upon the NT believer.³⁷

Up to this point in the argument, there may not be much with which most Christians would disagree. The priority obligation to obey

³²Augsburger, "Beating Swords Into Plowshares," 8.

³³John Drescher, "Why Christians Shouldn't Carry Swords," *Christianity Today* 24 (November 7, 1980) 21-22.

³⁴Hoyt, "Nonresistance," 32.

³⁵Augsburger, "Christian Pacifism," 87.

³⁶*Ibid.*, 94.

³⁷Tom Fitts, "A Dispensational Approach to War" (Master of Theology thesis, Dallas Theological Seminary, 1973) 52-55; and Hoyt, "Nonresistance," 39-42.

God rather than men is widely recognized. This alone does not establish a basis upon which the pacifist can refuse all participation in war. However, this priority does come into conflict with a believer's active participation in war. Augsburg takes the reasoning forward another step when he states, "Since our highest loyalty is to the kingdom of Christ, and since that kingdom is global, a Christian in one nation cannot honorably participate in war, which would mean taking the life of a Christian brother or sister in another nation."³⁸ Those allowing participation in war to the point of taking human life have not provided an answer to this problem. Should obedience to the government include a Christian taking up arms and harming a fellow Christian simply because he is wearing the uniform of another nation?

Fourth, pacifists point to the Church's commission (Matt 28:19–20) and argue that the work of evangelism has priority over military service.

Biblical pacifism's objective is to lead others to know Christ and follow him, thus experiencing reconciliation with God and others and becoming ministers of the gospel of reconciliation to everyone. To do this it is impossible to participate in any program of ill will, retaliation, or war that conflicts with Christ.³⁹

The argument is developed along two different lines. Augsburg and Drescher⁴⁰ ask whether a Christian, whose basic mission is evangelism, should participate in war to the point of taking the life of a person for whom Christ died. Hoyt reasons that if witnessing is the supreme business of believers, then military service would exhaust their time and effort. He adds that noncombatant service would provide believers with opportunity to obey.⁴¹

Arthur Holmes, in response to Hoyt and Augsburg, effectively counters these arguments. He points out that Christians in the military will have time and opportunity to reach people who otherwise might never hear the gospel. Moreover, there are many occupations which could become so engrossing as to interfere with the Christian's responsibility to witness.⁴² He adds,

As for the argument that killing prevents the victim's accepting God's mercy, the same plea could be leveled against giving the sword to governments, against the Old Testament uses of divinely commissioned

³⁸ Augsburg, "Christian Pacifism," 60.

³⁹ Drescher, "Why Christians Shouldn't Carry Swords," 16.

⁴⁰ Augsburg, "Christian Pacifism," 90; and Drescher, "Why Christians Shouldn't Carry Swords," 21.

⁴¹ Hoyt, "Nonresistance," 41.

⁴² Arthur F. Holmes, "The Just War" in *War: Four Christian Views*, 67.

force, and against God himself for allowing human mortality at all. Even more tragic is the fact that in any case not all will be saved.⁴³

The pacifist might reply that the Christian is separate from the government, and is in a dispensation different from the OT saints. He is not sovereign like God is. But the pacifist has to face the issue of taking a life in self-defense. To be consistent he would have to argue that killing a person in self-defense is also wrong since it would result in sending that person to judgment while the believer would go to heaven. To be consistent, the evangelism argument must apply on the level of self-defense as well as participation in war.⁴⁴

The final argument presented by the pacifists involves the basic principle of love for one's enemies taught by Jesus both in his sermons and by his example. Probably no other area of the discussion seems to evoke as much emotion on all sides as this does. Every position wants to view itself as consistent with the life and teaching of Jesus. Pacifists especially make this an important tenet in their position. The argument is developed in three steps.

First, pacifism is consistent with the lifestyle of Jesus. He came to save and not to destroy (Luke 9:54–56). He went about doing good and healing (Acts 10:38). When he was reviled and suffered persecution, he did not revile or threaten in return but instead offered himself on the cross (1 Pet 2:23–24) while forgiving those who crucified him. Believers are thus exhorted to follow in his footsteps (1 Pet 2:21) and to walk as he walked (1 John 2:6).⁴⁵

Second, Jesus made explicit that which was implicit in the OT. He gave OT revelation a qualitatively new dimension in the Sermon on the Mount.⁴⁶ According to that teaching, the believer should now respond to evil by imparting good, not evil. He is to love his enemies. The believer is also warned that “those who take up the sword shall perish by the sword” (Matt 26:52).

Third, the teaching of the apostles continues this emphasis. Paul emphasizes doing good and loving enemies (Romans 12–13; Gal 6:10). Peter challenges his readers not to return evil for evil (1 Pet 3:9).

In response to such arguments one must examine what is really meant by the biblical statements. Jesus was using an extreme example in order to show that his disciples were to bend over backwards in matters of personal affronts. They were not to misuse the right of lawful retaliation. Jesus was merely stressing that in the matter of personal offense, the disciples must carefully search out their motives.

⁴³Arthur F. Holmes, “A Just War Response” in *War: Four Christian Views*, 108.

⁴⁴Geisler, *Ethics*, 166.

⁴⁵Hoyt, “Nonresistance,” 40.

⁴⁶Fitts, “A Dispensational Approach to War,” 55–57.

He was not teaching unlimited nonresistance, but rather that the believer must have the spirit of nonresistance so that he retaliates only as a last resort, and then in the continued spirit of love.⁴⁷ The command does not mean that Christians may never defend themselves. The point is that they should refrain from revengeful retaliation.⁴⁸

Further, it appears that both Jesus and Paul did not take the command to turn the other cheek with wooden literalness. Jesus challenged those who struck him (John 18:23). Thus, the statements from the Sermon on the Mount must be taken as emphasizing the heart and the emotions and an intelligent, kind response to the true needs of people.⁴⁹

The Selectivist

Those who view both the activist and the pacifist positions as extreme and problematic must modify one or the other. Modifying the activist position, the selectivist⁵⁰ "maintains that the believer is obligated to submit himself to authority until and unless that authority compels him to place that authority before God."⁵¹ While accepting the individual's moral responsibility, this view also believes that there are times when morality demands a call to arms.

The selectivist position has developed, since the time of Augustine, a set of criteria which enable the believer to judge the justness of a war. If a war is seen to be just, the believer may fully participate. Any unjust war is to be resisted. The believer must accept the consequences of his decision.

James Childress provides an extended discussion of the criteria involved in determination of a just war.⁵² The basic criteria presented there can be summarized as:

1. The proper authority has determined that a war is just and justified.
2. The requirement of a just cause demands that the reasons for undertaking a destructive war must be weighty and significant. War should be the last resort after all possible measures having reasonable expectation of success have been undertaken.

⁴⁷Stoner, "The Teaching of Jesus Christ in Relation to the Doctrine of Non-resistance," 31.

⁴⁸Ibid., 33.

⁴⁹Culver, "Justice Is Something Worth Fighting For," 20; and George W. Knight III, "Can a Christian Go to War?" *Christianity Today* 20 (November 21, 1975) 6.

⁵⁰This category is used by Geisler. Nix used the term "mediativist" while others refer to the "just war" position. These are synonymous.

⁵¹Nix, "The Evangelical War," 141.

⁵²James F. Childress, "Just-War Theories: The Bases, Interrelations, Priorities, and Functions of Their Criteria," *TS* 39 (1978) 427-45.

3. A formal declaration of war announcing the intention of and the reasons for waging war is necessary. The use of military force is the prerogative of governments and not individuals.
4. A reasonable hope of success which is defined as being broader than simple victory is also necessary. Success thus defined would limit the objectives of any war and rule out total destruction of another nation's economic and political institutions.
5. The principle of proportionality requires that the means employed take into account the limited objectives with total, unlimited war excluded.
6. The principle of just intention stresses that the war is initiated with the goal to secure a genuine peace for all the parties involved.⁵³

In response, pacifists point out that the development of nuclear weapons rules out the possibility of a just war. "The arguments for a 'just war' in history appear to be quite irrelevant in an age of mechanized and nuclear warfare."⁵⁴ Even a selectivist such as Geisler admits that "tactical nuclear weapons are a conceivable part of a limited war but megaton nuclear power is so devastating as to make such a war automatically unjust."⁵⁵ However, Culver, in defending the selectivist position, points out,

It is equally difficult, however, to maintain that even modern atomic warfare introduces a difference in principle from the destruction of Jericho recorded in the Bible. Or for that matter, it is difficult to argue that the Christian ought no longer to be willing to fight for the right because human suffering will be greater than in the past.⁵⁶

Culver consistently maintains the basic presuppositions and interpretations of the selectivist position. However, the selectivist cannot easily escape the problem of nuclear war and justifiable Christian participation in it.

After establishing a criteria for determining the justness of any war, the selectivist develops several lines of reasoning. There are five basic arguments held by most selectivists.

First, in response to some pacifists who appeal to the sixth commandment as forbidding any killing, the selectivist agrees that murder is forbidden but argues that not all life-taking is murder.⁵⁷ Hoyt even admits that this is the case. The sixth commandment concerns personal hatred with intent to murder and is hardly comparable with

⁵³ Ibid., 435-39.

⁵⁴ Augsburg, "Beating Swords Into Plowshares," 7.

⁵⁵ Geisler, *Ethics*, 176.

⁵⁶ Culver, "Between War and Peace," 51.

⁵⁷ Knight, "Can a Christian Go to War?" 4; and Geisler, *Ethics*, 170.

personal responsibility in warfare which does not involve personal hatred.⁵⁸ Clearly God delegated the authority to take human life when he instituted capital punishment (Gen 9:6) and later incorporated it into the Mosaic Law. Every government, not just the theocratic government of Israel, has divine authority to take life.⁵⁹

The discussion goes further, however, to point to the OT precedents for just warfare. The story of Abraham's battle against the kings in Genesis 14 is cited as an example of unjust aggressors being resisted by the sword.⁶⁰ The destruction of the Canaanites along with the commands regarding the conduct of war in Deut 20:10–17 are used to support the view that God not only sanctioned the extermination of the Canaanites but also other peoples who would not accept a just peace. While no nation can claim special revelation from God commanding war or a theocratic right to wage war, it is clear that war is not always contrary to God's will.⁶¹ Culver points out that the OT commands both a nonretaliatory personal ethic and participation in war. Thus, such would be consistent for the Christian as well.⁶²

Hoyt agrees that force was entrusted to governments, not to individuals in the OT. However, he points out that,

There are some who insist that the issues in Israel described in the Old Testament differ profoundly from the principles of the church in the New Testament. And because this is true, some Christians will insist that there should be no involvement of the individual Christian in warfare, and where it is permitted, it must be severely limited.⁶³

Both Augsburg and Hoyt point back to the basic presuppositions that there is a separation of Church and State and that the obligation to the Church takes precedence. At this point an important fact becomes clear; interpretation of individual passages is not the crucial issue. Rather, the basic presuppositions and theological stance of the interpreter will determine the conclusions reached.

Second, Jesus gave his highest words of praise to a soldier, the centurion of great faith (Matt 8:10). John the Baptist did not demand that soldiers leave the army, but that they not misuse their power for sinful goals in exacting by force what was not rightfully theirs (Luke 3:14). Peter was sent to Cornelius, a soldier who was described as being a righteous and God-fearing man (Acts 10:22). In

⁵⁸ Hoyt, "A Nonresistant Response" in *War: Four Christian Views*, 137.

⁵⁹ Geisler, *Ethics*, 170–71.

⁶⁰ *Ibid.*, 171.

⁶¹ *Ibid.*, 173; and Knight, "Can a Christian Go to War?" 4–5.

⁶² Culver, "Justice Is Something Worth Fighting For," 17.

⁶³ Hoyt, "A Nonresistant Response," 138.

none of these encounters are these soldiers told that being a soldier was incompatible with their faith.⁶⁴

Augsburger responds that this is an argument from silence. By the same logic one could argue for slavery, a stance once taken by some American theologians, since the NT did not tell masters to free their slaves.⁶⁵ Further, no one knows how these soldiers responded to participation in pagan sacrifices and emperor worship as part of the Roman army. It is just as easy to argue that these soldiers would have had to leave military service in order to obey Christ.

Third, at one point Jesus commanded his disciples to buy a sword in contrast with previous instructions (Luke 22:35–36). The disciples already had two swords in their possession and the Lord declared them to be enough (22:38). In contrast, Jesus later rebuked Peter for using his sword on the high priest's servant (John 18:11, Luke 22:51, Matt 26:52). He admonished Peter that those who took the sword would perish by the sword.

The selectivist points to these passages and concludes "that although there may be some symbolic meaning to the instruction of Christ to buy a sword, He is primarily preparing His disciples to assume the normal means of self-defense and provision in a world in which kingdom ideals are not yet realized."⁶⁶ While swords are not valid weapons to fight spiritual battles, they are legitimate tools for self-defense. Thus, Jesus is sanctioning the use of an instrument of death in defense against an unjust aggressor.⁶⁷

Some pacifists respond that the purpose of the disciples' swords could not have been for self-defense since this would contradict Jesus' teaching of submission to persecution. The limitation to only two swords is cited to show that the purpose of the swords was not self-defense. Luke 22:37, beginning with "for," gives the real purpose—to fulfill prophecy. By carrying swords and meeting in a large group they would be open to the charge of being transgressors.⁶⁸ However, this interpretation of the passage seems forced. The two swords were real swords. There is no evidence that Jesus considered the disciples to be the transgressors referred to in 22:37.

Hoyt admits that this is a difficult passage to interpret. However, he has a problem extrapolating the two swords into a just war conducted by civil government:

⁶⁴ Knight, "Can a Christian Go to War?" 5.

⁶⁵ Augsburger, "Christian Pacifism," 84.

⁶⁶ Stoner, "The Teaching of Jesus Christ in Relation to the Doctrine of Non-resistance," 43.

⁶⁷ Geisler, *Ethics*, 171; cf. also Lloyd A. Doerbaum, "A Biblical Critique of War, Peace and Nonresistance" (Master of Theology thesis, Dallas Theological Seminary, 1969) 39–41.

⁶⁸ Fitts, "A Dispensational Approach to War," 29–30.

Whatever our Lord meant by his statement about buying a sword, it certainly cannot be construed to mean that he is sanctioning war in any sense. If he meant self-defense in some limited sense, then it is to be explained in the light of other Scriptures instructing Christians on the use of physical force.⁶⁹

This appears to be a more reasonable approach to the data. It is also the only place that Hoyt comes close to admitting that self-defense is a legitimate option for the believer. However, based on his presuppositions, he does not view self-defense as including the Christian bearing arms in a war initiated by the civil government.

Third, pacifism is labeled as "ethical non-involvism." The citizen who will not defend his country against an evil aggressor is morally remiss. The nation with adequate power which will not defend the rights of smaller weaker nations is also morally remiss. By failing to defend a good cause, the pacifist aids an evil one. "Thus, complete pacifism is at best morally naive and at worst morally delinquent."⁷⁰ This charge is offered as further evidence that the believer must participate in a just war.

However, the pacifist does not believe that "non-involvism" adequately describes his position. Augsburgur believes that it is important to see that the doctrine of nonresistance has a positive, active dimension. It is not a case of total non-involvement as much as it is a decision for selective involvement within parameters defined by Scripture. "This is a working philosophy of life. This is not an escape from responsible action, but is an alternative to the patterns of the world."⁷¹ The Christian carries an ethical responsibility to his nation. He is to give himself to others in doing good. This is not something which is suddenly activated during a war as if it is the way to avoid military service.⁷²

It is clear that the believer has a responsibility to be a good citizen. The question is not an unwillingness to defend oneself. The pacifist simply desires an active role of doing good for his fellow citizens. Yet he is unable to compromise his personal conviction not to kill an enemy soldier. The sincere biblical pacifist is not morally naive or morally delinquent. He is not abdicating his involvement in government policies or opting for a totally passive role.

The heart of the selectivist position is based on an extension of the sword of Rom 13:4 to international conflict.

⁶⁹ Hoyt, "Nonresistance," 54-55.

⁷⁰ Geisler, *Ethics*, 174.

⁷¹ Augsburgur, "A Christian Pacifist Response" in *War: Four Christian Views*, 59.

⁷² Augsburgur, "Christian Pacifism," 94; and Herman A. Hoyt, *Then Would My Servants Fight* (Winona Lake: Brethren Missionary Herald, 1956) 16-17.

If it is right for rulers to use coercive force, then most men of good will and good conscience will say that it is right for the Christian to be a part of the force. Reality, most will agree, provides no "division of labor" whereby one section of humanity, as a matter of necessity and duty, does something for my benefit in which it is too sinful for me to help out.⁷³

If the Christian should support and participate in the functions of government, then why should a Christian not participate in legitimate governmental use of force?

This brings the whole question back to the central issue. Hoyt responds,

It is true that force was entrusted to governments, not to individuals. But it is not true that believers were necessarily involved in the exercise of force, even as agents of the government, in the same way in the New Testament as in the Old.⁷⁴

Augsburger argues similarly that the State operates on a different level than does the Church. While Christians might well have the responsibility to call the State to participate only in a just war, the individual Christian is called by Christ to a higher ethical function. Augsburger goes on to deal with this ethical duality by explaining that "while there is one ethic for all people . . . by which we shall all be judged and to which we are held accountable, the patterns and levels of life commitment do not conform to this one ethic."⁷⁵

Both Hoyt and Augsburger are arguing from their presuppositions regarding the separation of Church and State and the priority of commitment to the Body of Christ. Thus, the Christian has responsibility to the State (Rom 13:3, 6, 7) but that cannot include acts which contradict the Christian's higher responsibility to Christ.⁷⁶

CONCLUSION: NONCOMBATANT PARTICIPATION IN WAR

The noun "nonresistance" may be misleading. It sounds a note of non-involvement, an uncaring isolationism when the nation is in the throes of a desperate military struggle. It could be interpreted as a passive and lifeless response to a very emotional issue. Perhaps "non-combatant participation" is a term which reflects a proper Christian response to the biblical norms.

⁷³ Culver, "Justice Is Something Worth Fighting For," 21.

⁷⁴ Hoyt, "A Nonresistant Response," 138.

⁷⁵ Augsburger, "A Christian Pacifist Response," 143.

⁷⁶ Drescher, "Why Christians Shouldn't Carry Swords," 23.

Observations

Before drawing conclusions, two observations need to be made. At the outset, there was a reminder that this issue is complex. It has given rise to a dialogue among men who desire to conform their personal ethics to the norms of Scripture. There are two reasons why this diversity exists.

First, the Christian is faced with the fact that the NT is silent on the specific question, does Christian responsibility to obey the God-ordained government include taking the life of others, possibly even fellow believers, simply because those individuals are soldiers of another nation? There is no "proof text" which settles that question. There is a necessary step that everyone must make beyond direct NT statements.

Those who support participation in war lean quite heavily on the fact that God has given the sword to civil government (Rom 13:4). However, Holmes, a "just war" advocate, admits,

The passage pertains directly to matters of criminal justice and the civil order and only by extrapolation to international conflict. But it does make clear that for some purposes, the precise scope of which is not defined, government has the right to use lethal force.⁷⁷

Another passage that deals with this subject of swords is found in Jesus' statements to his disciples in Luke 22:35–36. Jesus commanded his disciples to buy literal swords. He did not rebuke them for the two swords which they had brought with them. Geisler moves from viewing these swords as legitimate tools for self-defense to the conclusion that "herein seems to be the sanction of Jesus to the justifiable use of an instrument of death in defense against an unjust aggressor."⁷⁸ The step to international warfare may be a logical one, but it is only an inference.

Second, it is recognized by all sides that the determining factor is not the interpretation of particular passages of Scripture. Presuppositions, the theological premises built out of biblical study which are accepted at the beginning, determine the conclusions that are reached. In their discussions both Holmes and Augsburg⁷⁹ make that quite clear.

In light of the silence of the Scriptures and the recognition of theological presuppositions, the following conclusions are offered with

⁷⁷Holmes, "A Just War Response," 122.

⁷⁸Geisler, *Ethics*, 171.

⁷⁹Holmes, "The Just War," 65; and Augsburg, "Christian Pacifism," 65.

the recognition that godly men of different persuasions have the liberty in Christ to disagree agreeably.

Conclusions

Does the requirement of obedience to the government relieve the believer of individual ethical responsibility? The activist view is most likely erroneous. The apostles recognized that they had to heed God first (Acts 4:19–20; 5:29). There is no question that the believer is expected to obey the government. However, Romans 13 is also clear that the government's authority is derived from God (13:1, 2, 4, 6). Thus, the believer should pay taxes (13:6). However his subjection is not required when the government expects something that is not legitimately due (13:7). The higher authority is God.

This does not mean that the Christian prevents the state from engaging in war or from defensive preparations which might deter aggressors. The separation of Church and State allows the government that privilege. However, Christians are still bound personally by a higher priority established by a higher authority. God has made each Christian a member of the Body of Christ. The responsibility to fellow believers is abundantly clear in the NT. Numerous commands about love, forbearance, unity, and kindness fill the pages of the NT. How can the Christian violate such commands in the name of patriotism? In addition, even with qualifications added, the spirit of the Sermon on the Mount and direct statements such as those found in Romans 12 and 13 regarding the treatment of enemies are binding upon Christians. Individual ethical responsibility must enter in if a believer is personally on one side of the gun aiming at another person who is there only because a war has been declared. Thus, in my view, this higher priority bars that kind of participation in war.

Commonly the issue of self-defense is raised against this position. "What would you do if a man was threatening to kill your family?" To move to this personal and emotional plane obscures the issue. "Nonresistance in war and nonresistance in this situation are not necessarily parallel cases."⁸⁰ There is a difference between defending one's family in this type of situation and planning to take lives in war.

It is wholly illogical to pose this problem as the test for the non-resistance position. In war the situation is known and the movements are all premeditated and planned with precision. Surely the Christian who feels that the Word of God warns him against the show of violence cannot deliberately plan to do the very thing he knows is un-Scriptural.⁸¹

⁸⁰ Hoyt, *Then Would My Servants Fight*, 85.

⁸¹ *Ibid.*, 86.

To permit self-defense when one is personally threatened with violence does not necessarily permit one to join in war and take the lives of "enemies" because they are from another nation. The separation of Church and State and commitment to fellow Christians forbid the latter practice but not the former.

Each Christian must ask, "What is my responsibility? What decision should I make in regard to participation in war?" I can summarize my own view of such responsibility in three statements.

First, it is my responsibility to trust God as my ultimate defense. Some may feel that the noncombatant believer leaves to others the defense of the nation. While I would not deny the responsibility to participate in such defense as far as conscience allows, my ultimate trust differs from that of many of my fellow citizens. My faith is in the sovereign God as the ultimate Defender of me and my family. Even those believers who in clear conscience fully participate in war need to examine their priorities. Perhaps Christians should be as concerned to pray for the security of their nation as they are to guarantee its military defense.

Second, it is my responsibility to serve my government as far as conscience and my commitment to Scripture allows. The separation of Church and State and my citizenship in the heavenly kingdom does not mean that I am to be isolated from the society in which I live. Christians are not to go out of the world (1 Cor 5:9-10) though they are "not of the world" (John 17:15-18). Rather they have been sent into the world (as Jesus' prayer in John 17 indicates). Non-resistance then should not be passive but rather active as Christ's commandments are carried out.

Third, it is my responsibility to serve my fellow man. Serving my fellow citizens and my government may well involve going into life-threatening situations knowing that I will not be bearing arms. However, my service may involve binding wounds or serving as a chaplain. Thus, my refusal to take lives in the name of the government is a biblically limited participation not a refusal to participate. I prefer to call this "noncombatant participation" in war.

BOOK REVIEWS

History of Modern Creationism, by Henry M. Morris. San Diego: Master, 1984. Pp. 283. \$8.95.

The modern creation movement has reached a stage where historical analysis of the movement has been undertaken by several authors. Davis Young in *Christianity and the Age of the Earth* traced creation views through church history. Walter Lang and Ronald Numbers are completing separate studies on the growth of creationism. This review, however, concerns the definitive work of one who has been involved with the rise of modern creationism more than any other person. The dedication of Henry M. Morris to the cause is evident from his two dozen books, his own organization (The Institute for Creation Research), and a lifetime of "battle scars" gained in defense of a literal approach to Scripture. The foreword to this latest contribution from Morris is appropriately written by John C. Whitcomb. It was these two men who "catalyzed" the modern creationist revival with their 1961 work, *The Genesis Flood*. The science world is still reacting to the challenge of that book.

In ten non-technical chapters, the *History of Modern Creationism* details past, present, and future efforts to promote a strict (recent) creation view of origins. Morris declares that there has always been at least a remnant of creationists, and an abundance of historical names and publications are presented to prove his point. Even obscure books that address origins are fitted into the overall picture. A thorough name index with 550 entries insures the book's permanent reference value. There are eight appendices, including a list of more than one hundred creationist organizations, many in other countries.

The "Voices in the Wilderness" chapter describes creationist efforts between the Scopes trial (1925) and the Darwin centennial (1959). George McCready Price (1870–1962) is credited with much early writing. His Adventist successors have continued in a strong creationist tradition, showing the broad appeal of the cause. Having shared creation interests with Adventists for many years, Morris concludes that they are "closer to the truth" than the liberal churches (p. 80). The thorough research by Morris is evident from the obvious familiarity with creationists Byron Nelson, Harry Rimmer and dozens of their contemporaries. Henry Morris is charitable toward others whose styles are different from his own as long as they are dedicated to a strict creation view. Regarding one still-active speaker, Morris graciously concludes that the individual has "compensated in quantity and sincerity for what may have seemed lacking sometimes in quality and consistency." Throughout, the book is honest in pointing out the strengths and weaknesses of various groups.

The creation movement has grown complex in recent years. Its critics often display a total confusion with regard to its tenets and also of the relationships between organizations. This book will help since Morris carefully outlines the origins and frequent division of creationist groups. Meanwhile, several parachurch ministries that have failed to commit themselves to strict creation are clearly viewed as compromisers. Of special interest are the diverging paths of the American Scientific Affiliation (ASA) and the Creation Research Society (CRS). The CRS was organized in 1963 in response to an ASA trend toward theistic evolution. Perhaps the present influence of the ASA is downplayed too much by Morris (p. 328); the ASA still maintains a membership more than twice that of the CRS. The ASA testimony regarding origins is indeed abysmal; they tend instead to emphasize theological studies in medicine, ecology, and philosophy. Surprisingly, Morris does not mention creationist "spinoffs" from the space program. A quarter century of exploration has produced much data in support of a supernatural creation. Even several astronauts have been won over to a deep respect for Genesis.

Along with a valuable history, Morris has also given us an insightful autobiography. The publication of *The Genesis Flood* in 1961 with John C. Whitcomb was clearly a major turning point in his life: "Never again would there be the time available for intensive library research" (p. 157). The many details involved in producing the flood book should be helpful to other writers seeking a publisher. Dr. Morris soon received opposition in his professional life at Virginia Tech and even in his local church. In answer Morris helped start a new church; his career eventually led him to San Diego and the founding of the Institute for Creation Research in 1972. Has he enjoyed the recent years of writing, speaking, and confrontation with evolutionists? As expected, Morris indeed likes to write and at one time had ambitions to be a journalist (p. 93). Regarding creation-evolution debates, however, Morris confesses that he has "never learned to enjoy them," though there is "nothing much to fear" (p. 264). Concerning recent court hearings and political pushing on the issue of creation in public schools, Morris disagrees with what is being done. He further predicts that the eventual taking of the case for creation to the Supreme Court will be a mistake (p. 293). Instead of the political approach, Morris favors voluntary instruction for teachers in creation science, with accompanying freedom to share it with students. Morris reveals that one of his remaining goals is to see the founding of a "Creation University" (p. 333). He speaks of soon beginning a private Ph.D. program at the ICR (p. 272), certainly in keeping with his independent style. Perhaps too optimistically, Morris hopes for a gradual total restructuring of all science and education in a creationist context (p. 333). Morris has never wavered from a personal view that the most urgent issue confronting Christianity today is Biblical creationism. One must indeed recognize the influence of origin presuppositions on all the social questions that are faced today. May the Lord give Dr. Henry Morris many more years to promote his faithful literal creation testimony which has been a blessing and a turning point for thousands. Until there is someday available a thorough encyclopedia of creationism, the *History of Modern Creationism* will help answer key questions.

The New International Dictionary of Biblical Archaeology, edited by Edward M. Blaiklock and R. K. Harrison. Grand Rapids: Zondervan, 1983. Pp. xxvii + 485 + 28 plates + 21 maps. N.p.

This book expressly "purports to survey biblical archaeology" for the benefit of "informed, intelligent people who find the Bible vital to their way of life, as well as to the student of biblical archaeology and the professional scholar." It presents over 800 articles on 485 pages of text, plus abbreviations, transliterations, indexes, maps, etc. There is a multitude of "see" references to guide the user to the proper entry.

One finds entries for many kinds of artifacts (e.g., ashlar, casemate, ostraca, ossuary), people (e.g., Habiru, Tiglath-Pileser), methods (e.g., population estimation, dendrochronology, blood grouping), and sites, ranging from Turkey to Upper Egypt and from Italy to Iran. The longer entries have bibliographies appended to them as well as the initials of the contributor.

For such an ambitious work as this it is surprising that there are only twenty contributors; many of them are not recognized as leading authorities in Near Eastern archaeology. For an "international" dictionary there is a noticeable lack of scholars from Middle Eastern countries; indeed six are from the U.S.A. and most of the others from British Commonwealth countries.

With a plurality of contributors comes the inevitable unevenness of treatment of a topic, both in length and in quality. For example, the fine article on Susa comprises 464 lines of text and has 52 items in the bibliography. By contrast, Persepolis is given only 21 lines and 3 bibliographic entries. Strangely there is one article for Jericho and another for Tell es-Sultan (the modern site generally identified as the site of the biblical Jericho), each by a different author. But for a site with far more tenuous identification, Ai, there is no corresponding entry for et-Tell. If there were only one article it should be under the neutral designation of et-Tell.

Some of the identifications are misleading if not inaccurate. There is no entry for Tell beit Mirsim, only a "see" reference to Debir. The Debir article does mention the more likely identification of Rabud (no entry) for Debir, but it seems that, given the importance of the TBM excavations to Palestinian archaeology, Tell Beit Mirsim should have its own entry.

Admittedly a dictionary of this size cannot be exhaustive, yet some articles are clearly inadequate. The article on Tell el-Hesi makes no mention of the recent excavations by John Worrell and others, begun in 1970. More unfortunate is the article on Beersheba. It comprises only two paragraphs and it is not until the last two sentences that the dig by Yohanan Aharoni is mentioned. Not even the famous horned altar is discussed (although it is referred to in the caption for a general photograph of the mound). While there are eight entries in the bibliography seven of them date prior to 1963. The eighth entry is for the *Zondervan Pictorial Encyclopedia of the Bible* (1975).

There are omissions that are bound to frustrate students. No entries will be found for Tekoa, archaeological survey, toponymy or pyxis. Transjordan merits only a "see" reference to Perea. One could wish for substantial survey articles on such topics as pottery typology, tombs, jewelry, fortifications, and waterworks.

One can hardly avoid noticing the lengthy, well-organized and informative articles by Edwin Yamauchi that are scattered throughout this volume. They all have the meticulously prepared bibliographies that have become the trademark of this scholar from Miami University of Ohio. His article on Prostitution, Cultic, is a prime example of his ability to survey a subject over vast geographical and chronological expanses.

For some topics a user might do better to consult a Bible dictionary. And for specific sites in Palestine the *Encyclopedia of Archaeological Excavations in the Holy Land*, with its far better graphics and authoritative authors, is generally superior. But for interested laypersons or college students the *NIDBA* will be a very convenient resource.

Finally, this reviewer is disappointed by the very small print size, the small and uninformative black-and-white illustrations, and Carta's maps with their unnecessary borders and wide margins. The superfluous "New International" makes the title clumsy and difficult to remember.

ROBERT IBACH
GRACE THEOLOGICAL SEMINARY

The Worship of God: Some Theological, Pastoral, and Practical Reflections, by Ralph P. Martin. Grand Rapids: Eerdmans, 1982. Pp. 237. \$7.95. Paper.

Ralph Martin, Professor of NT at Fuller Theological Seminary, calls for the evangelical church to reprioritize its commitment to worship. Building upon the foundation of a previous work, *Worship in the Early Church* (1964), the author reexamines and reevaluates the ultimate purpose of the church. This purpose is stated in his thesis where he declares that "no statement of the church's *raison d'être* comes near to the heart of the biblical witness or the meaning of church history unless the worship of God is given top priority." This reviewer finds himself in complete agreement and sympathy with this theme. This sentiment seems to be growing in the evangelical world with several books expressing similar themes (see the two books by Robert Webber, *Worship: Old and New* [1982] and *Worship is a Verb* [1984]; see also Ronald Allen and Gordon Borrer, *Worship: Rediscovering the Missing Jewel* [1982]; and Robert Rayburn, *O Come, Let us Worship* [1980]).

Martin offers a working definition for his readers, stating that worship is "the dramatic celebration of God in His supreme worth in such a manner that his 'worthiness' becomes the norm and inspiration of human living" (p. 4). This definition is developed and expanded in the early chapters of the book and is without question the most profitable and edifying aspect of the text. The middle section of the book is an expansion of this idea as it is applied to basic functions in church life such as prayer, singing, the celebration of the ordinances, the offering, and the sermon. The closing chapters focus on specific applications concerning unity and diversity in worship, orders of worship, as well as the accompanying issues of form and freedom.

The strength of the book is the genuine attempt to develop a theocentric approach to the worship of the church. In practice, this calls for a reversal of the subjectivism which is so common. It also critiques the growing showmanship found in many churches where the minister occupies the central role in

the service and the congregation becomes the passive (or at best cheering) audience. The true nature of the believer-priest will develop in the context of a theocentric approach to worship.

Another practical aspect is the centralization of the Lord's Table. Martin's work has a brilliant section on the importance of the Lord's Table to the early church. An honest evaluation of modern churches shows that the emphasis often falls either upon the education of believers or the evangelization of the lost. While education and evangelism are extremely important and necessary ministries of the church, they must defer to the ultimate doxological function of the church in order to regain a theocentric focus. Martin's discussion of this matter in the early chapters is very perceptive and helpful. The discussion of praise is particularly useful and rewarding.

Martin could have included a section on integrating the various ministries and functions of the church so that it could avoid imbalanced compartmentalization. One might find Rayburn's work more helpful on this point. Perhaps Martin has a third volume forthcoming in which he will wrestle with this issue.

There are other shortcomings, especially with Martin's exegesis at points. Yet, this does not diminish my hearty recommendation of this work. The pastor and pastoral theologian will find this book worthwhile reading. I hope that it will lead not just to further reflection about worship, but also to genuine praise and doxology through its emphasis on theocentric worship.

DAVID S. DOCKERY

CRISWELL CENTER FOR BIBLICAL STUDIES

The Word of God and the Mind of Man, by Ronald H. Nash. Grand Rapids: Zondervan, 1982. Pp. 137. \$7.95. Paper.

Ronald Nash examines the question regarding the nature of biblical revelation and the ability of the human mind to comprehend such revelation in this timely monograph. Nash answers negatively the question, "Does the transcendence of God make his revelation unintelligible to the human mind?" Opting primarily for a cognitive view of revelation, Nash begins with a survey of the answers offered to this question by those affirming noncognitive revelation. Nash then responds to this position and concludes with his own explanation of cognitive revelation.

Beginning with "Hume's Gap," Nash demonstrates how the contemporary claim that the Word of God and the human mind are incompatible developed through Kant, Schleiermacher, Ritschl, and Barth. Nash responds to Barth in an irenic fashion, speaking kindly of him, especially with reference to Barth's repudiation of Schleiermacher's immanence motif. However, he points out the flaw that some of Barth's disciples understand the transcendence of God in such a way that communication from God is thwarted. Nash points out that the old liberal school claims that God is too close, while, e.g., Brunner, Temple, Niebuhr, Baillie, and others think God is too distant. Thus neither group believes that God can be heard clearly.

One of the highlights of the book is Nash's carefully stated polemic for understanding God's revelation as propositional. Nash claims that advocates

of a nonpropositional view have gained popularity only because they have misrepresented the view of propositional revelation. Nash dismisses as false the claim that advocates of propositional revelation reject person revelation. All evangelicals need to study this issue carefully and Nash has given fine material for the task.

For Nash, the Logos of God and the mind of man have a common relationship. In fact "truth is the same for God and man" (p. 101) because Jesus Christ is the eternal Word of God (John 1:14) and men and women are created in the image of God (Gen 1:26-27). Nash says that Jesus Christ, the eternal Logos of God, mediates all divine revelation and is the basis for correspondence between the divine mind and human minds (p. 59). This discussion, contained in chap. 6, is pivotal for Nash's presentation.

Nash examines the empirical and rational schools of thought concerning the Logos doctrine. He advocates a return to a natural theology akin to Augustine, *contra* Bloesch, Berkouwer, and Barth. Like Augustine, Nash values logic and reason, adhering to the principle of noncontradiction. Many will question Nash's conclusions at this point in which he affirms that we can know God's thoughts and understand revelation in univocal terms. We believe it is better to conceive of understanding God's revelation in the analogical sense of thinking God's thoughts after him.

The book concludes with a reproof for those who reach contrary conclusions, with attention focused upon Bloesch, Berkouwer, and a strange mixture of theologians including Van Til, Barth, Brunner, and Tillich. Nash articulates the nuances of difference between himself and Bloesch and Barth. Nash says "all statements of truth are propositional," compared to Bloesch's statement that "all salvific statements are propositional" and Barth's claim that "all statements illumined by the Spirit may be propositional." These three views are distanced from Brunner's claim that "no statements are propositional."

We commend the clarity of Nash's work in setting forth an evangelical view of propositional revelation. Students, pastors, and teachers need to understand this crucial area of discussion. Nash has provided a readable and understandable treatment that is fair and quite irenic.

JERRY JOHNSON AND DAVID S. DOCKERY
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- Biblical Hospitality in Light of Historical Research, Richard M. Wise.
- A Comparison of Romans 7:14-25 and Selected Psychological Theories of Motivation, Richard A. Palizay.
- The Contemporary Incarnation Debate and the Exegesis of John 1:1, Rendal A. Weekley.
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- A Critical Analysis of the Purpose and Meaning of Psalm 121, Joseph Arthur.
- The Disciples' Cross in Mark 8, Lyle L. Sweeney.
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- Educational Implications of Colossians 2:8, Eric Sackett Smith.
- Election and Evangelism, Jerry W. Sanders.
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- The Household Management Criteria for Selecting Church Leaders, Kevin D. Huggins.
- The Implications of the Book of Hebrews for Discipleship Today, Larry Bennett.
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